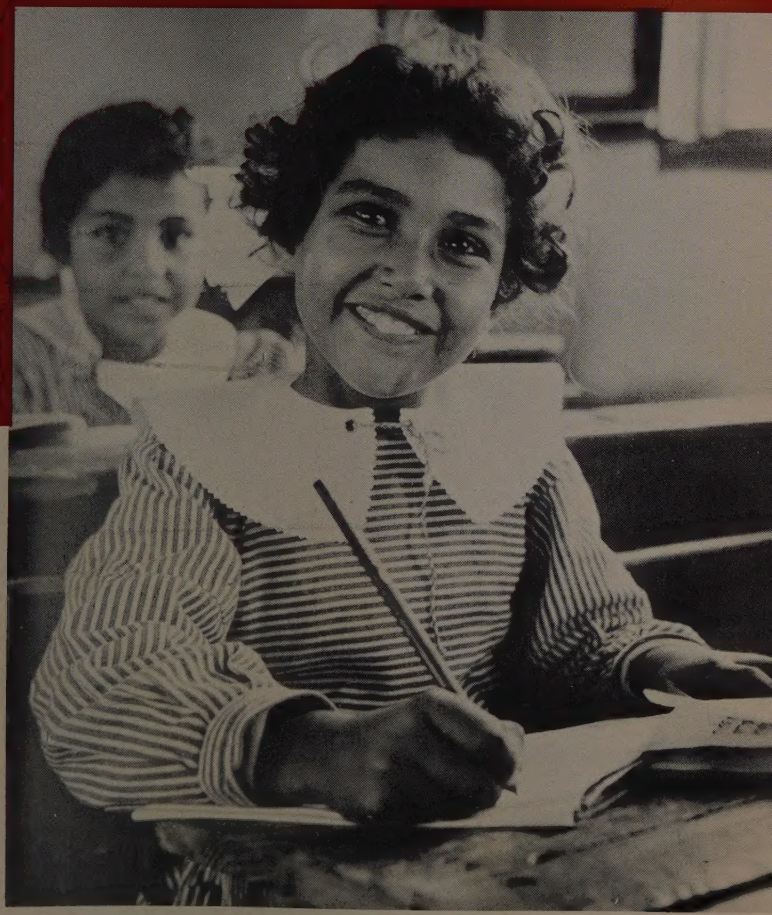
The LUTHERAN



ARAB SCHOOLGIRL WEARS "DORCAS DRESS"

Lutheran women in the U.S. made 100,000

Vol. 42, No. 34

MAY 25, 1960

The Smell of Danger

"THERE'S A STRONG smell of gas," said my husband upon awaking. We checked the stove, the water heater. I began waking the children for school, not really alarmed. Closing a bedroom window, I breathed in the strong odor. "Hey, it's outside," I called, relieved to know it was nothing in our house.

At breakfast we heard a radio report that a huge propane gas main had broken on the south side of Austin. Thousands of families were being evacuated. Later in the day we got more details and learned that the threat of a major disaster was news all over the nation.

HEAVY FOG kept the escaping gas at ground level while police and firemen, aided by volunteers and service men, warned people in a three-mile area to leave quickl They were told not to light a cigarette, sta a car or turn on a light in a closed roo A tiny spark could have set off a chain r action of explosion and fire that could ha destroyed a great part of Texas' capital cit

After the crisis was over, the depu sheriff said, "God was riding with us a we were most fortunate." Disaster had be terrifyingly close, but we on the north si of the city hardly felt involved.

IS THERE a parallel? Do we often li under the threat of spiritual disaster which we are unaware? Perhaps a spa of the evil within us and around us cou ignite a chain reaction leading to our d struction.

—RACHEL CONRAD WAHLBERG

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● MILLIONS of youngsters now in grade or high school will want to go on to college when the time comes. That's expensive, and requires most families to plan carefully how to finance the further schooling. J. Blaine Saltzer of the ULC Board of Pensions gives advice on this problem (*page 11*).

● PRESIDENT Franklin Clark Fry wrote lively letters to his children about what he and Mrs. Fry saw during a recent journey in South America. He was persuaded to let THE LUTHERAN print them. This week we have his report on the days in Colombia (*page 15*).

● HUSBANDS AND WIVES who snap at each other over trivial things may be aided in breaking this bad habit by reading "No Snapping Please" by Gladys McDaniel. They can learn to "forbear one another in love," as St. Paul recommended (*page 19*).

● LITTLE ARAB refugee girl on our cover is wearing a "Dorcas Project Dress" given to her through Lutheran World Relief. Women's groups in Lutheran churches in America made nearly 100,000 such garments from material and patterns supplied by the inter-Lutheran relief agency. Nearly 50,000 of the garments have been distributed at institutions and refugee camps, mostly in the Middle East. For many of the youngsters it is the first time in their lives that they've had brand-new clothing.

● SUBSCRIPTIONS for THE LUTHERAN got a strong plug from Dr. Paul Luther Wetzler in his "Over the Coffee Cups" notes to parishioners of Salem Church, Minneapolis. "The cost of this weekly is so small—less than five cents a week—that no one can honestly say he cannot afford it. I've always argued that it's worth that much just to let the mail men on your route know you're Lutherans," he wrote.

THE CHURCH IN THE NEWS

Summit success asked

Christians throughout the world will be praying for the success of the Big Four summit conference meeting this month in Paris, Dr. O. Fred Nolde assured the leaders of the four nations. Dr. Nolde is director of the Commission of the Churches on International Affairs, joint agency of the World Council and the International Missionary Council.

Christians hope that the conference will find an "equitable starting point in disarmament" and a "common understanding of ways to facilitate peaceful competition" in a divided world, Dr. Nolde wrote. His open letter was sent to French President Charles de Gaulle, Soviet Premier Nikita Khrushchev, British Prime Minister Harold Macmillan and President Eisenhower.

Four critical points where the conference can make important contributions, Dr. Nolde said, were in ending nuclear weapons testing, disarmament, solution of difficult problems such as that of Berlin and Germany, and emphasis on "peaceful competition and growing cooperation" in a divided world.

Seek all-Lutheran hymnal

The new Lutheran *Service Book and Hymnal* may some day be revised to make it suitable for use by all Lutheran in North America, the Commission o the Liturgy and Hymnal hopes. Meetin at Philadelphia, the commission name a committee to outline the "plans nece sary" to lead to such revision. The com mission is composed of 26 representativ from the eight National Lutheran Cou cil member-churches which co-operate in publishing the *Service Book an Hymnal*. The Lutheran Church—Mi souri Synod, which is not an NLC mem ber, recently issued a revised hymna of its own.

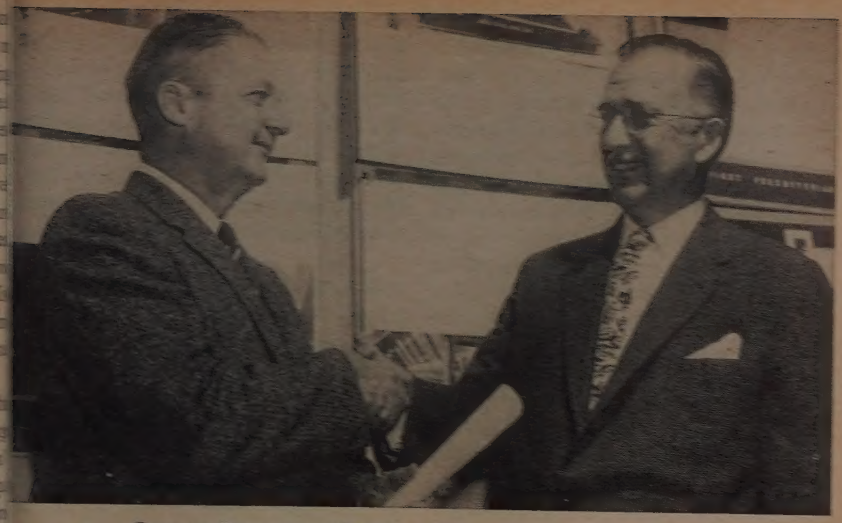
More than 1,500,000 copies of th new book are now in use, Dr. Georg B. Seltzer, chairman of the commission editorial committee, reported. Dr. Edg S. Brown, United Lutheran Church com missioner, said half the ULC's 4,600 con gregations were using the book. Abou 70 per cent use the first setting of th liturgy, he said. Dr. E. E. Ryden, Au gustana Church commissioner and edito of the *Lutheran Companion*, reporte that 1,000 of Augustana's 1,200 congre gations were using the book.

Revised Standard Version of the Hol Bible proved by far the most popula with congregations using printed versio of the Epistles and Gospels, Dr. Seltze revealed. He said 26,000 copies of th RSV and 10,000 copies of the Kin James Version had been distributed.

Architects hail Dr. Bowman

The Conover Award, given annual by the Church Architectural Guild America for "outstanding contribution church architecture," was presented th month to Dr. Elwood L. Bowman Philadelphia. Dr. Bowman is direct of church extension for the United L theran Church's Board of American Mi sions.

Presenting the award at the joint mee



CHURCH EXTENSION DIRECTOR HONORED BY ARCHITECTS
Dr. Bowman gets award from Philadelphia architect T. Norman Mansell

g in Minneapolis of the Guild and the partment of architecture of the Na- nal Council of Churches, Dr. T. Nor- an Mansell cited Dr. Bowman's "notable d favorable influence on church archi- cture." He said the ULC official huns the limelight and publicity" but s "in a quiet way for over 23 years essed for the use of able architects, od programming, adequate planning andards and far-sighted and adequate urch financing."

More than 1,000 churches have been ilt in the U.S. and Canada with Dr. wman's assistance since 1938, when joined the staff of the mission board, . Mansell continued. Dr. Bowman ad- nisters the church extension and loan nds which aid ULC missions in their ilding.

Buildings must be witnesses

New church buildings must "bristle th the belief" of the church or they ail to advance the Christian witness in our communities," the Rev. Edward S. Frey told the 1,500 architects and church leaders at the Minneapolis meeting. Pastor Frey heads the ULC's department of church architecture and is chairman of the National Council's department of church building.

Some new church buildings "do not adequately express the purpose or implement the task of enlightened congregations," he said. Building programs "must begin with beliefs and put first things first."

Another Lutheran clergyman, Dr. Fred W. Kern, told the conference that "churches should be ready to provide physical as well as spiritual refuge in time of disaster." Dr. Kern is director of religious affairs for the U.S. government's Office of Civil Defense Mobilization.

Many people "will come to their church in time of disaster," Dr. Kern added. Church basements can be designed or altered to "provide protection for large numbers of people."

Church strengthened in South

Since World War II the United Lutheran Church has established 178 mission congregations in ten southern states, Dr. Donald L. Houser, executive secretary, reported to the Board of American Missions at its Atlanta meeting this month. The ULC has congregations in all major cities of the South. At present 24 mission fields are being developed in eight southern synods, with 15 more planned, he revealed.

More than 800 congregations are now making use of more than $22 million in board loans, Dr. Houser reported. The sum includes loans made from the board's funds and bank mortgages guaranteed by it, as well as money borrowed by the ULC board and then loaned to congregations.

Zionists called pressure group

American supporters of the Jewish state of Israel drew sharp criticism in Congress this month. The controversy was roused when Senators Kenneth Keating of New York and Paul Douglas of Illinois introduced an amendment into a foreign aid bill deploring restrictions on the use of international waterways. Egypt has refused to permit Israeli ships or cargoes to use the Suez Canal.

Sen. J. W. Fulbright of Arkansas, chairman of the foreign affairs committee, called the action an "intrusion" into foreign affairs by Zionist "pressure groups" in the U.S. These groups sought to "inject the Arab-Israel dispute into domestic politics," he charged. State Department officials warned that the amendment might drain the small reservoir of good will the U.S. still enjoyed among Arab nations.

Executive Committee of the Jewish War Veterans said Sen. Fulbright's stand was an "outrageous insult to the democratic way of life." Dr. Emanuel Ne mann told executives of the Zionist C ganization of America that the senato remarks contained "unwarranted insinu tions and innuendos." Both groups urg "firmer" U.S. policies against the Unit Arab Republic's President Nasser, calli him "a dictator who is daily violati international law."

U.S. Jews are divided

Split among U.S. Jews over allian with the state of Israel was emphasiz at the annual conference of the Ame can Council for Judaism at Denver t month. American Jews have been "sk fully engulfed by the Zionist politi machine," declared Clarence L. Colem Jr., president of the group. Jewish s vival must not be tied to Israeli nation ism, he warned, adding that this wo "segregate" Jews politically and social

Funds gathered for philanthropic p poses by U.S. Jews were often used support Israeli political parties, charg Lessing J. Rosenwald, chairman of t council's board. The council holds th Jewish religion and nationality should separate and distinct and that Americ Jews have no responsibility for the p litical state of Israel.

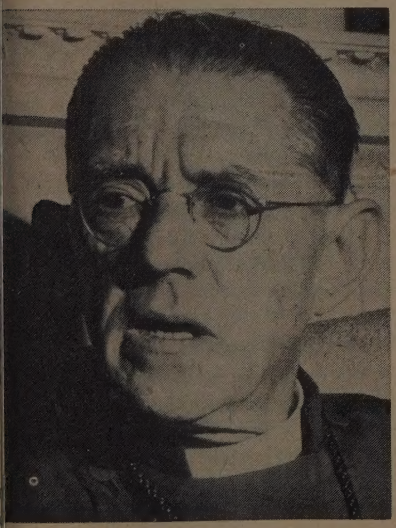
South African blames churches

Racial strife in South Africa resulti from the government's strict "aparthei or segregation policy was blamed t month on "clerics and humanist orga zations." South Africa's Minister for F ternal Affairs, Eric Louw, said outsid had stirred "ill-will and even mali against his government and indicated t there would be no relaxation of its rac policies.

Dr. Geoffrey Francis Fisher, ar bishop of Canterbury, told a convocati that the churches would not be silent

basic issue of human rights. Deploring ne "unyielding attitude" of the South frican government, he said, "If they ould do something, however small, to elieve the consciences of their friends in- de South Africa and outside it in many ountries, they would open a way toward econciliation which seems to us at pres- nt totally blocked."

In an earlier address, the archbishop hided South Africa's Dutch Reformed hurch for "gravely impairing its loyalty Christ" by not speaking out against ne country's racial segregation policy.



FLEES TO FREEDOM
Bishop Reeves

Anglican bishop flees

Leaders of South African opposition the government's policy, which had esulted in riots and violence in recent nonths, were two Anglican bishops— Dr. Joost de Blank, archbishop of Cape- own, and Dr. Richard Ambrose Reeves, ishop of Johannesburg.

Dr. Reeves last month fled from Johannesburg to London. He told a press conference that his departure was caused because he started an inquiry into police shooting of Negro demonstrators at Sharpeville in March. "Both attorneys I had asked to take statements from victims of the shootings were arrested," he said. "Many others who visited my house have been arrested."

The bishop said his phone had been tapped and his house watched by police. Because he might also be arrested, he left his diocese "to continue to be free to speak to the outside world about events in South Africa," he said.

Church rift widens

About half of South Africa's three million whites are of Dutch descent and are members of the Dutch Reformed Church, which has in general upheld the government's racial policy. About 16 per cent are members of the Anglican Church, with others belonging to Methodist, Roman Catholic or Presbyterian groups.

Differences between the Anglicans, who have attempted to integrate services and church institutions, and the Reformed group flared in a bitter exchange last month. Archbishop de Blank attacked the Reformed churches for refusing to protest against the race violence and said other churches "should no longer be associated with them in any council or federation." He called for an investigation by the World Council of Churches, of which both bodies are members.

The archbishop was aiding "the undermining activities of conscienceless and irrresponsible elements" and had made "future co-operation with him impossible," retorted Dr. Abraham Van Der Merwe, Dutch Reformed official. He said his church welcomed an investiga-

tion of Dr. de Blank's "false and untruthful reports."

The World Council sent Dr. Robert S. Bilheimer, its American-born associate general secretary, to look into the churches' relation to the racial situation. Dr. W. A. Visser 't Hooft, the council's general secretary, said "condemnation and threats" would not help the situation and urged "fraternal conversation, persuasion and reconciliation" among the South African churches.

Government pressure increases

Churches weren't going to have an easy time overcoming the Afrikaaner government's insistence on race separation. Protestant churches affiliated with the Christian Council of South Africa were asked by the government's Secretary for Bantu Administration to give details about any African (Negro) clergymen who had positions of authority over white ministers.

The government wants Bantus "eventually to take over administration of their own affairs," the letter said. "It's conceivable and in fact appears almost inevitable that unless certain precautionary measures are taken, Bantu bishops or even Bantu ministers will be placed in positions of authority over European ministers, missionaries or employees of the church such as staff attached to mission hospitals."

The Christian Council "unanimously decided" not to answer the letter and to point out that "this is purely a matter for the church administrations involved," according to A. W. Blaxall, council secretary. The 35 denominations and organizations that make up the council adopted a resolution asking the government to name a judicial commission to "inquire fully and publicly" into the causes of the country's racial disturbances.

Brethren to raise pastors' salaries

Salaries of pastors are inadequate ar have not kept pace with rising costs, special committee will report to the a nual conference of the Church of t Brethren at Champaign, Illinois, ne month. The 250,000-member church h about 850 pastors. A pastor "spends a most as much time in school as a me cal doctor. He has training comparab in many ways to . . . a lawyer or oth professional person, all of whose salari are generally much higher than his own the report says. Pastors have been unab to finance the education of their childre build retirement benefits or have "the j of giving through voluntary perso commitment," the committee said.

Minimum starting salary for a sen nary graduate should be $4,200 plus pa sonage and other allowances, the comm tee will recommend. Salaries should i crease on a graded scale. After 15 yea of pastoral ministry the minimum shou be $6,500 plus parsonage, the conferen will be told.

Protestants gain in Italy

The Protestant minority in Italy gain more freedom of worship through rece rulings of Italian courts and of the Cou cil of State. Italy's constitution sta that "all religions are equally free befo the law" but a 1929 Concordat betwe the Vatican and the Italian state mak Roman Catholicism the state religio Protestant groups have run into diffic ties with local and regional officials.

Efforts of police and local officials halt construction of a Baptist church the village of St. Angelo in Villa we frustrated by a ruling of the State Cou cil—Italy's supreme court. Village o ficials had demanded that the buildi of the 278-member Baptist congregati be halted and that what had been erect

SWEDEN'S CHIEF CHAPLAIN MEETS AMERICAN COUNTERPART
The Rev. Robert Murray (second from left), chaplain to King of Sweden and Royal Air Force, with the Rev. Herman Knies, National Lutheran Council official; Maj. Gen. Terence P. Finnegan, chief chaplain of U.S. Air Force; and Brig. Gen. Robert P. Taylor, Air Force deputy chief. The Swedish chaplain is visiting U.S. bases.

e torn down. The court ruled that a rotestant congregation has a "fully rec-gnized right" to build a church.

In Laquila, a court of appeals ruled hat a Protestant denomination might riticize the Roman Catholic Church ublicly as long as the criticism was not nsulting. The court acquitted a Baptist lder who had distributed a leaflet that harged the Roman Catholic Church with aking "human additions to the laws of God." In Sicily, a court upheld the right f a Protestant pastor to solemnize a mar-iage, provided all laws are complied with.

Bishop chases Leftists

Italy's port city of Bari was having its nnual holiday this month to honor its atron saint, Nicholas. Even the mayor, left-wing Socialist, and the members f the city council, all Communists or ocialists, attended the festive Roman atholic mass in the city's main square.

During the later ceremonies honoring t. Nicholas, Archbishop Enrico Nicodemo suddenly stepped up to the microphone and startled participants by proclaiming that the presence of the mayor and council caused him deep pain. They were not only "unwelcome" but also "inadmissible," the archbishop declared. Amid stunned silence the municipal officials rose and left.

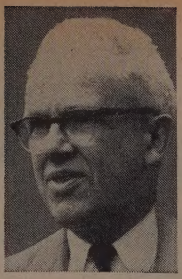
"Disrespectful words" had been spoken against them, the mayor and council said. The words offended "not those to whom they were addressed, but him who uttered them," they added.

And so forth

Fundamentalist groups may establish a "Christian university" in the New York area, Dr. Carl C. F. Henry reported. He said the cost would be about $20 million.

Revised version of the Roman Catholic breviary may cut down the time priests require to say their daily prayers from an hour to 30 minutes, according to a Vatican report.

WASHINGTON



By ROBERT VAN DEUSEN

WINGS OVER RUSSIA

SHOOTING DOWN of an American plane 1,400 miles inside Russia—and the admission by Secretary of State Herter that the plane was engaged in aerial reconnaissance—set off a world-wide controversy. With the summit conference only a week away, officials of many nations blamed the United States for "upsetting the apple-cart."

The big unanswered question was why such a vulnerable spy mission had been undertaken at such a delicate period in world affairs. Secretary Herter made it clear that the permission of the President is not required for each information-gathering flight. The implication was that the mission had been authorized by some lower-ranking official.

Some believed that the timing of the incident was chosen by Khrushchev, to put the U.S. on the defensive at the summit conference. If Russians were aware of previous flights and had done nothing about them, they might have been waiting for the most advantageous time to create an international furore.

There was some evidence that parts of the incident may have been faked. Aircraft officials studied the photograph which Khrushchev claimed was the wreckage of the U-2 plane, and said that the plane in the picture was of a different type. There was no explanation how an undamaged camera and film could be salvaged from such a disastrous crash.

Whatever the inconsistencies, the basi fact was clear: American planes hav been spying on the Soviet Union fro the air. Secretary Herter admitted i but pressed home the point that Russia secrecy plus the danger of surprise attac makes it necessary and justifiable.

Ethics of spying

WAS HERTER RIGHT? Do the risks c coexistence with a powerful nation tha has the avowed goal of world domina tion justify our engaging in activitie against that nation which we would nc willingly permit to be used against us?

Part of the answer is that the Sovie Union does practice espionage of ever kind against the United States. Sovie planes do not fly freely across U.S. bo ders; yet there have been flights ov Alaska. So much military informatio is freely available in the press that pi tures from the air are not really neede

And yet when we think what a rumpu would be raised if a Russian plane we brought down near Kansas City, we hav an uneasy feeling that in spying from th air we are walking on thin ice.

By what code of ethics can espiona be justified? If at all, by the ethics c national survival. This is one of tho areas where black and white blend o into various shades of gray. In defens of freedom, we violate the sovereign of another nation (knowing our own so ereignty is similarly violated) to gain i formation necessary for adequate defens

The demands of ethics will not let u remain in that state of precarious an morally ambiguous balance. They driv us on to intensive effort to achieve inte national understanding and agreeme that will make espionage unnecessar Some day, if we keep working at it, cloa and dagger tactics may become as date as dueling.

Plan Ahead For College

It takes money to go there. Most families have to figure carefully

By J. Blaine Saltzer

Somebody put a copy of The Lutheran on my desk the other day and said: "Read this." I did.

It was an article by Robert Mortvedt and dealt with the need of making long-range financial plans for the college education of our children. Long-range, Dr. Mortvedt said, means to start saving up to five years before your son or daughter is ready to enroll.

I nodded agreement and told my visitor that though I would hesitate to call a five-year savings plan "long-range" I thought the idea of saving early for education at a later date was a wise suggestion. He looked at me doubtfully and said: "It may be wise but it's impractical. With everything going up, costs, taxes and standards of living, how can you save anything worthwhile talking about?"

I conceded that it wouldn't be easy but told him it could be done. "Show me," he said.

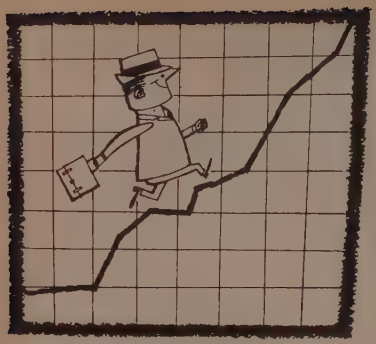
Now that's a challenge I can't turn down. As treasurer of the ULC Board of Pensions which administers the retirement funds of pastors and lay workers in the church, financial planning is part of my job and investments are my business.

I also know something about college. For six years I taught accounting in Gettysburg College's Department of Economics. And there's one dilemma I share with most parents: I have a daughter who's fast approaching college age.

Our dilemma is likely to get bigger as time goes by. Government sources expect tuitions, which doubled since 1940, to double again by 1970. The Kipplinger Report for 1959 projected the yearly cost of college (tuition, books, room, board) through 1970 and came up with these figures: 1957—$1,500; 1966—$2,000; 1970—$2,400-$2,500. The increasing cost of living coupled with the constant decline of the value of the dollar affects everything and everybody in America.

And yet, more young people are going to college despite the rising costs. How do they do it?

A survey made by the U.S. Office of Education among a sampling of 15,000 undergraduates at over 100 colleges showed this picture: They spent an average $1,600 a year. About half of it (in 11,000 cases) was paid out of the current income of the parents, while 50 per cent of the girls and 66 per cent of the men earned an average of $890 a year



ALL KINDS OF EXPENSES GO UP HILL

(including summer jobs) to help finance their own education.

Four out of ten students included in the research project received an average of $765 out of their parents' long-term savings. More than 20 per cent received some form of scholarship (men averaged $430, girls $260). Only 1,100 out of the 15,000 surveyed resorted to loans to cover their expenses.

THAT'S A PRETTY healthy picture. It's due to the fact that many people have understood the need for thorough planning. First step is to study the cost, taking advantage of the school vocational guidance department and the literature put out by the colleges. That costs will go up is a generally accepted fact. Inflation is here to stay. So, this year's price may be a lot lower than the one you'll have to pay at the time your child is ready. Recent graduates from the school of your choice will help you get a clear picture of living expenses on and off campus.

Next comes your financial roadmap. If more than one child is headed for college, family resources have to be allocated accordingly. Resources available are made up of long-term savings; income from the student's work (summer and/or during the school year); and means from current income.

The three sources together may no cover the cost. If grades are good o conditions favorable, a scholarship ma be available. Finally, you may look int the availability of loans at the colleg of your choice. Both items were covere by recent issues of *Changing Times.**

Scholarships and loans, as you see come last. Scholarships are wonderful— if you can get them. Loans are a lo less wonderful, in so far as they mortgag your future income, and if you can ge by without them, you're better off.

But even loans may not be undesir able if conditions are right. If, for in stance, you happen to own securities tha can be used as collateral and produc higher income than the interest you hav to pay for your loan, borrowing ca become profitable.

THOSE, HOWEVER, are the exception The rule is the very opposite of Amer ica's most cherished slogan, "Buy now pay later." It's true that without thi slogan, Detroit might have to cut bac production 75 per cent (and I don't ad vocate that for a minute. I like ne cars). But it's a lot easier to finance car (which can be repossessed) than college education (which can't).

Galsworthy said, "If you don't thin about the future you can't have one. Applied to family finances, and spelle out in cold cash, this means that if yo thought about your future ten years ag and saved $10 a month, you'll have accu mulated $1,434 at the end of the perio But if you didn't press the "will-powe

* *"Can you get a college loan?" and "Ca you get a scholarship?" Reprints availab for 10c from Changing Times Reprint Ser ice, 1729 H Street, N.W., Washington D. C.*

button" ten years ago but, only five years ago, decided to make up for it by putting aside $20 a month, you'll still pay a penalty of $122 for having made up your mind five years later. The accumulated sum will be only $1,312.

Take a look at the chart below and see what it would take to save from $1,000 to $6,000 within five or ten years at a basic 3½ per cent interest compounded twice a year:

	Monthly Savings	
Target	5 yrs.	10 yrs.
$1,000	$15.40	$ 7.05
2,000	30.80	14.05
3,000	46.15	21.10
4,000	61.55	28.10
5,000	76.95	35.35
6,000	92.35	42.20

Of course, putting aside some money every month isn't the whole story of sound financial planning—in fact, it's not really long-range planning at all. A savings account has the primary purpose of keeping you covered in case of an emergency but it's not the most suitable place to put your money to work.

Mr. Saltzer has been treasurer of the ULC Board of Pensions since 1952. He studied at George Washington University and the New York Institute of Finance, and is an investment specialist.

Successful financial planning means to "protect the goose that lays the golden eggs" — that's you — while helping to hatch the eggs themselves. In other words: Your long-range planning should be divided between insurance protection and capital building, providing a hedge against inflation and deflation, against dying too early and living too long.

By insurance protection I mean coverage that provides income for the family in case of your death, which is the primary purpose of insurance. By capital building I mean not only investment in "fixed-dollar" sources (insurance cash values, savings accounts, savings bonds, etc.) but investment in "equity" or "ownership" sources such as a home and common stock which represents participation in the growth of American industry. This is your share in ownership and the area in which money can grow. But you have to give it *time* to do so.

This means that if you are over forty and your son or daughter will be ready for college in three years, you can't do much in the way of long-range planning. By that time you should have some kind of insurance to protect your family in case of your death and a small emergency reserve on hand.

If, like so many of us, you haven't been able to do much in the way of capital accumulation of a type that provides protection against inflation, it might be good to review your insurance program with your advisor (perhaps your premium load can be reduced).

Since you know you'll need the money soon, you can't take the risk of the "ups and downs" of the stock market now, but you will have to anticipate the addi-

tional amount needed to supplement the "fixed dollars" assured you by that endowment policy or savings bond accumulation. You'll simply have to increase your savings or your investment in fixed-dollar type securities such as savings bonds to make up for inflation's bite.

YOUR SITUATION looks a lot rosier if you are, say, 35, and have two young children, three and five. Let's assume you're in the $6,000 income bracket. Now, it will be of real benefit to review your insurance program making certain that it fits in with your total capital building goal.

One good way of providing "inflation protection" in reaching that goal would be a mutual investment fund. This kind of investment puts your money to work in a widely distributed number of securities under professional management and turns your dividend income and capital gains into additional shares.

Several mutual investment funds also offer insurance to the effect that even if the plan holder should die, his original goal would be reached. Suppose a man invests $50 a month for ten years for a total of $6,000. Insurance would then cover the difference between the sum actually paid up to the time of death of the investor and the $6,000 goal. Premiums for this kind of insurance are reasonable and are included as part of each monthly investment.

The principle of the mutual investment fund as a means of capital building is be-

THIS ISN'T THE WAY TO ACQUIRE CASH.

ing used by the United Lutheran Church Common Investing Fund which invests unrestricted funds of the church's boards agencies, auxiliaries, synods and congregations in a wide selection of stocks and bonds issuing non-transferable shares to its shareholders. The Fund, started in 1954, had over 500,000 shares outstanding at the end of last December.

The ULC Fund is not open to individuals but it indicates the church's concern for sound stewardship not just for its organizations but also for its individual church members. In this time of rapidly changing economic conditions and increasing financial demands on all of us even a good steward will need all the help he can get in planning for his family's future.

✠

I ONCE HEARD of a young child who was trying to grow a bulb. Every day she uprooted it to see how it was getting on—and it didn't. So there are many Christian people who are introspective, always fretting about their progress and their spiritual growth; can they expect to grow naturally and steadily?

—BRYAN GREEN in *Christians Alive* (Scribner's)

SOUTH AMERICAN JOURNEY

DR. FRY DESCRIBES HIS OFFICIAL VISIT—AS THE LUTHERAN WORLD FEDERATION PRESIDENT—TO CHURCHES IN COLOMBIA

By Franklin Clark Fry

We are chugging along, finishing the Colombia leg of our journey with an evening meeting—with address—in the still frail German-Scandinavian congregation in this 500,000 population city of Cali.

My earlier chronicle (*see last week's* Lutheran) carried our wanderings up to the last evening in steaming Maracaibo, so let me pick up the thread there. I preached a Lenten sermon to our predominantly Dutch (Shell Oil) congregation in the Anglican Church to a highly encouraging attendance of perhaps 125.

No finer table of sandwiches and cakes has ever excited my taste buds than the one that was spread in the parish house afterward. Camaraderie and a spirit of hearty welcome overflowed.

It was a lift, I am sure, for Pastor Bix and his excellent leadership cadre, all the more important because Maracaibo is ebbing fast as a city because the costs of producing oil there have recently risen so high that all operations are being cut back and thousands of the most capable personnel are being sent home.

A walk along the waterfront such as we took the next morning leaves an ineffaceable impression on the nose—and eyes and ears. Democracy in Venezuela? "Democracy means people," as someone said, and even a superficial look at the illiterate, teeming dirty mixed breeds that, I almost said, infest the slums of a city like this is enough to make a sterilized North American despair.

The dominant strain is Indian. The women stain their foreheads and cheeks with a dark dye that looks like betel juice or its South American equivalent. They wear slippers with grotesquely oversized pom-poms and carry heavy loads on their backs suspended from a strap around their foreheads.

The change between Maracaibo and Bogota could hardly be more abrupt—from steaming sea level to a cool elevation of more than 8,500 feet! Our lungs strained to get enough oxygen and dull headaches settled in. What the human body can stand! It is a wonderful, an extraordinary mechanism.

Bogota, with its many gracious homes, predominantly of dark red brick faced with stone, has an air of gentility, even of aristocratic culture about it that makes Caracas look raw in comparison. Colombia has always looked down a patrician nose at Venezuela and now I know why.

Population of the city has risen to over a million, the brisker climate makes people move with a quicker step. The human color scheme is lighter. Indians with broad-brimmed black fedoras (same

DINNER TIME on South American journey . . . Dr. and Mrs. Fry and Dr. Stewart Herman dine with Lutheran leaders in Brazil . . .

for men and women) and ponchos over their shoulders ring the city with their villages.

THE PASTORS' conferences (LWF) for the lower Caribbean area absorbed most of my time there, with three hour-long lectures in two days following sermons to the German-Scandinavian congregation and (translated) to the Spanish-speaking Colombian congregation (an ELC mission) on Sunday morning.

You should have heard me administering the bread in Spanish during the communion in the latter service! Such a crowd appeared that I had one-quarter of one wafer left at the end.

Twenty some attended the conference, including the nondescript ELC Colombian pastors. Stewart Herman has assembled a creditable international staff for the diaspora work. I admire the skill that he has shown. Recruiting pioneers is not easy.

SIGHTSEEING features were, first and foremost, the simply prodigious salt mine twenty miles out that has been transformed into a vast, subterranean cathedral capable of holding 10,000 people. At least five parallel vaulted galleries of block salt, 120 feet high, form the nav and aisles, with an enormous block o salt as the altar, all in the heart of mountain.

Bolivar's home is a perfectly preserved charming Spanish colonial aristocrat' home, surrounded by a lush, ramblin garden in full bloom. The gold orna ments of the Chibchas (Indians of thi region who rank next after the Incas an Aztecs), retrieved from graves, are a fas cinating museum display—the bulkies and heaviest earrings weighing pounds nose pendents, broad lip plates, also sma breastlets, all but the last (which ar hammered into the facial likeness of thei owners) out of cast gold.

YOU SHOULD see people drive ca here! Bogota is not quite so wild a Caracas where there are practically n lights or even stop signs. The car tha gets its nose into an intersection first a real speed, accompanied by slammin brakes, wins the race. The result is spectacular series of "shockies" as the are called by the Latinos. It's a goo word, I like it—shockie!

Here's a "did you know" item. Di you know that Colombia had the firs

commercial airline in the world—as long ago as 1919? This country is split by the three branches (or cordilleras) of the Andes, running north and south. The mountains are so formidable that no railroad exists even yet joining Bogota and the sea. Even automobiles are *flown* in here.

The final night in Colombia was spent at Cali (500,000) where there is a nationalistic and wealthy German colony. Mother, who saw the country club while I was talking to the leading laymen, says it is the most plush she has seen anywhere on earth including the United States. I exhorted to greater appreciation of the *church* at a beer and sandwich *Gemeindeabend* last night.

Now it is on to Quito where we are to be guests at the embassy and at a formal dinner, including the papal nuncio to Ecuador, tonight.

I want my picture in "The Lutheran"

By X. Howard Diggs

Can't a man plant carrots to the glory of the Lord?

I see in The Lutheran that all's well with the world: There was a groundbreaking picture as usual. I remember quite a long time ago one week The Lutheran didn't have one, and I felt uneasy all week. In fact, it made me feel so awful that I'd like to make a proposition to you, just in case you might run out of pictures some week in the future.

My wife thinks I am quite good looking, and last spring she took some pictures of me planting carrots in our garden. Our soil is a pretty stiff clay, and I really worked digging it up, not the way so many people look in your pictures. I actually think somebody digs

up the dirt for them in advance, especially in those shots taken during the winter when any self-respecting dirt ought to be frozen stiff, and no self-respecting preacher ought to work hard enough to get down through that!

In other words, I think your pictures are rigged, and you ought to be investigated. Anyway, a picture of me planting carrots might help to fill a gap sometime when you run out. Why wouldn't it be just as appropriate as a groundbreaking for a building? If those carrots come up you can be pretty sure the good Lord had something to do with it.

MAYBE YOU COULD tell me why it is that there has to be a big howdydo every time somebody takes out a shovel of loose dirt to put in a square of burnt dirt. One of my snooty neighbors who reads books told me it was a custom that goes 'way back when people used to propitiate (whatever that means) the evil spirits living under the ground. They didn't think that a temple would work right if you didn't say a magic spell over it.

I don't think my neighbor is right, but I want you to tell me what we believe and I'll believe it. We don't really believe the church building won't work without a magic spell, do we? Maybe we think the people won't work without a magic spell? Come to think of it, why is it that even the spell won't work unless it gets in THE LUTHERAN?

Well, that brings me back to me and my carrots. I could use the spell and I would very much like to get my picture into THE LUTHERAN because where else can somebody get his picture sent all over the world without chopping up

his wife with a hatchet? Those picture of me planting carrots look quite a lo like the groundbreaking ones, and thought you might like to use one for th week you run out of supplies.

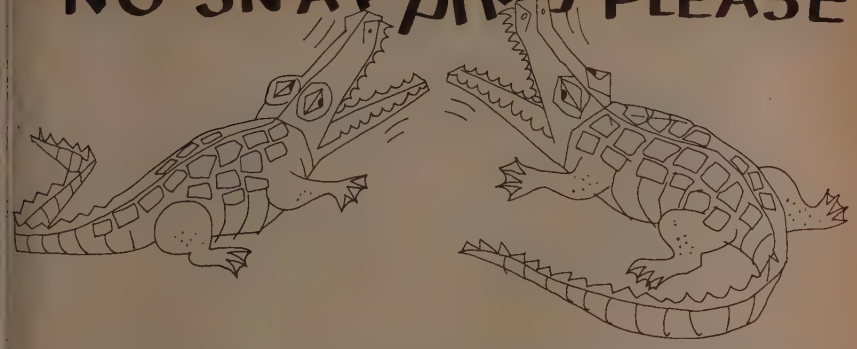
I didn't put my good clothes on, be cause nobody in his right mind goes dig ging in the garden in his best uniform and besides I didn't know my wife wa going to take my picture. I didn't hav a big crowd watching, of course—jus my kids and the neighbors' kids wh were hoping to find some worms so the could go fishing.

But I'd very much like to have m picture sent all over the world, and think I ought to. And I don't thin there is anything bad about plantin carrots.

I'm even willing to have my wife tak my picture all over again with my whit shirt on (me, not her). I'm sure sh would rather do that than be choppe up with a hatchet.

Believe it or not, "Mr. Diggs" is a famous scholar who teaches at a famous university

NO SNAPPING PLEASE



A "How to Do It" piece about curing the quarreling habit

By Gladys McDaniel

It somehow had crept up on us: We started yelling at each other. There were little things that would irritate one, and irritate the other in return, a sort of back and forth bouncing of little irritations that made us snap at each other.

Nothing really important, just tiny little incidents . , . like Frank yelling from the bedroom while I was fretting over a late dinner in the kitchen to discover what I had done with his cuff-links, and my yelling back at him—yelling something to cover up for my irritation because I did do something with his cuff-links—wear them with the sports shirt at the Girl Scout picnic—and although there was no reason to feel guilty his yelling made me feel so.

Well, this sort of thing can get you going in the wrong direction. We did. We didn't just go in the wrong direction, we flew—off the handle, that is, at the slightest provocation. And it took Elna to bring us to our senses.

Elna, I have to explain, is our three-year-old daughter. She's pretty rugged and doesn't scare easy but one morning

when Frank and I barked at each other from opposite sides of the house, Elna got scared and started to cry. Our hearts melted like ice cream under the broiler, and we hurriedly assured her that there was nothing wrong with us or anything else in the world.

But that evening, after the children had been put to bed, we sort of faced reality and agreed that even if there wasn't anything frightfully wrong with us or the world, things weren't exactly the way they should be either.

"Honey," I said, "isn't there something we can do to stop this bickering? It doesn't do anybody any good and it certainly doesn't make the children happy."

"It doesn't make me happy either," said Frank. "The way we carried on this morning . . . Like a couple of crocodiles fighting over an explorer's leg."

"It spoiled my whole day," I said.

"Mine too," Frank grinned.

So WE STARTED analyzing. We discussed what happens when one of us hits that button that got us off our launching pad. Mostly they were little things the other one did or said. They were unintentional, casual remarks or a thoughtless answer, that were blown up and out of proportion like sound in an echo chamber and set in motion the chain reaction of mounting irritation.

We knew we were both to blame for it and now, in this delightfully sensible and relaxed post-mortem, we easily agreed that none was guiltier than the other. "If we could just learn not to snap back, most of our spats could be avoided," I said.

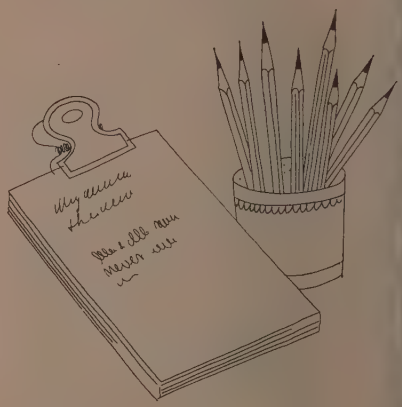
"Let's try to teach ourselves," said Frank.

AND THAT'S HOW the idea of the complaint sheet got started. We agreed to put a piece of paper somewhere in the house where we could reach it quickly from wherever we might be. When one made a snappy remark or irritating comment, we'd try to say nothing but scoot off to get hold of the complaint sheet and write down whatever had caused the irritation.

"Don't forget the pencil," said Frank.

"Lots of pencils," said I. "When I'm mad I press so hard I break all the points."

Frank disappeared in the kitchen and I heard him grind pencils in the pencil sharpner for several minutes. Judging from his preparations he was expecting me to write my memoirs.



FRANK WAS the first to scoot for the sheet. That morning I had asked him to stop by the cleaners on the way home and to pick up my suit. When he came home I asked about it. He slapped his forehead in that typical male gesture of playful regret and said, "Honey, I plain forgot."

"Well," I snapped.

He looked at me without saying a word.

I got in position on the launching pad poised for the flight.

"I told you this morning," I said cate

gorically. "I wanted to wear it over to the Kelleys this evening. It's the only decent thing I have to wear. You know how they are. And me without a dress."

Frank opened his mouth and started to say something. Instead he just stood there for a moment and then turned away without saying a word. He strode comfortably over to the table that had been elected as neutral corner for the complaint sheet and began writing. I heard the pencil go over the paper and felt the blood rush to my face. "I'm sorry," I muttered.

Frank turned around with a broad grin on his face and squeezed me slightly. "Don't give it another thought," he said with the grin that reminded me of the proverbial cat that ate the canary. He looked mighty proud of having made the first entry.

MY CHANCE CAME the next morning. Understand me right, I didn't look forward to it. It just happened. Frank was shaving and water was running in the wash-basin. "Cornflakes or oatmeal?" I shouted from the kitchen.

"I can't hear a word you're saying," yelled Frank. "How many times have I told you that a man who's shaving can't carry on a conversation. Besides I might . . ." his voice trailed off into mumbling that had an ominous sound.

I didn't have to hear the words. I knew what they were. Normally I would have told him off. Instead I thought of the neutral corner and rushed into action. As I grabbed the pencil I suddenly saw myself as I was, grimly triumphant at being able to match his complaint with mine, and I started smiling.

I laughed as I made my entry on the complaint sheet, and I was still grinning when Frank came out of the bathroom. He gave me one look and returned my grin. "You got one this time," he said.

"I sure did," I said.

"As long as we're even," he concluded grabbing for the toast.

BY THE END of the first week our complaint sheet had multiplied into several pages. There were loads of entries but some of them had been crossed out again. Frank had eliminated two of his complaints, I had repented and taken out three of mine. In light of a second reading they just didn't warrant the space on a piece of paper.

So we got together that evening after the first week of recorded gripes, parked ourselves in comfortable chairs and started reading. We had laid down the ground rules. There was no interrupting the other as one read his list of complaints. We would also remind ourselves that these complaints were past and that there was no point in getting mad about them again.

Frank started out. "You yelled at me to turn down the TV set," he read. "I know your idea of the proper sound level is not mine and I don't mind if you ask me gently. But why make a big noise to complain that you can't stand noise?"

His question was rhetorical and I kept mum. "Next one," he said. "You snapped at me when you phoned me at

the office and I told you I was busy and would call back."

I was about to say something but he raised his hand and I nodded obediently.

"I couldn't tell Mr. Fisher and his lawyer to please wait until I had finished talking to you. They're important prospects and they want to be treated accordingly. Husband-wife talks about what time they ought to have dinner just aren't important enough in the eyes of a client who's in a hurry."

I squirmed in my seat but kept my mouth shut.

Frank looked at the sheet, mumbled that the next two entries could be skipped (I sighed with relief) then put his finger on another complaint. "Now this," he said, "gets me every time. You used my razor and left it on the bathroom shelf the way you put it down. Men," he said categorically, "are peculiar about their razors. They've got to live with them. They don't want them messy. Especially if it's not a mess of their own making."

I THOUGHT of the time Frank had gotten hold of my new electric frying pan to make scrambled eggs and the way I found it, two days later, in the kitchen cabinet still generously covered with grease and what I had told him when he got home that night. I didn't say a word.

"Your turn," Frank said, leaning back in his chair.

I started reading, but somehow I didn't enjoy it very much. I had some justified complaints but most of them seemed pretty small, seen from a distance, not really worth the trouble of mentioning them.

THE END of the second week produced less than half of the entries of our first period. I don't think we were much better behaved toward each other, although I must say, I didn't use Frank's razor again (I got my own), but we just figured how silly it would look if we put our complaints down in writing and so we just got over the irritation in a hurry and carried on.

The third week I read two, Frank one complaint. The fourth week there were none. Today we still keep our complaint sheets on that table in the neutral corner with plenty of sharpened pencils.

But they're symbols, a reminder of the past. Frank and I have learned to live with each other without blurting out every irritation we might feel. We've discovered that things are a lot more pleasant around the house that way.

Our marriage was never threatened but now, I think, it's the way a marriage should be. And the children, who couldn't know the difference between a little spat and a serious break but heard us yell at each other and drew their own conclusions, are growing up in a more contented atmosphere.

I don't know whether a little thing like a piece of paper on a corner table can help others to "walk with longsuffering, forbearing one another in love," as Paul urges the Ephesians to do. But we've learned a lesson and are grateful for it.

GOD, BECAUSE HE IS GOD, is the constant, sleepless, unrelenting enemy of all that is wrong in me.—FREDERICK B. SPEAKMAN in *Love Is Something You Do* (Fleming H. Revell Company)

FIVE MAKE A FAMILY

Departure of a Friend

OUR CHILDREN have not had much experience with funerals. Perhaps because Dan and I do not favor young children attending funerals, unless the death is in the family relationship. Perhaps because not many people known to our children have died. But yesterday, all five Meltons attended a funeral at St. Luke's in nearby Mayville.

One evening Karen popped upright on the sofa where she was slumped with the evening paper. "Mother, did you read this?"

"I haven't had the paper in my hands yet," I said in mild reproof.

"Did you know Mr. Harper, aged 91, died yesterday at the home for the aged? Dear Mr. Harper."

I LOOKED at the framed charcoal sketch of the copper beech tree. Signed, EDMUND HARPER, 1959. Mr. Harper gave the sketch to me last year, when I drew him as my partner for the dinner our church gave at the home. A few months later Karen met him when the Luther League gave a party to celebrate the 25th anniversary of the home. Mr. Harper made a hit with Karen, just as he did with Dan and me.

One early spring Sunday, when we were driving in the vicinity of the home for the aged, Karen suggested we drop in to see Mr. Harper.

"We ought to bring him something," she said. "Old people like treats."

"Nothing much open on Sunday," Dan said, as we drove down the main street of the town.

"There's a drugstore," Sue pointed.

"Candy would be good," Pete said. "Mr. Harper can share it with people."

DAN PULLED up before the drugstore. We pooled our money, and a committee of three—Karen, Pete, Sue—went in to choose a box of candy.

Our visit at the home was pleasant. Pete and Sue had never been there. Many of the residents were on the porch and sun terrace or walking about the grounds with visitors. Mr. Harper had no visitors that day and was delighted with a flood of five Meltons.

"The rest of the gang will be envious," he said. "Very seldom does anyone have five visitors at one time." He took Sue's hand, and she slowed her hop-skip to his walk. "We have a new croquet ground since you Luther Leaguers were here," he said to Karen.

"You told me you were on the committee to plan it," Karen said.

"I seldom miss a game of croquet," Mr. Harper said. "Some of us play year-round."

"What's your stroke?" Pete asked. "I play a pretty good game myself. One of our Scout members has a father who's a croquet whiz. I've learned a few tricks from him."

"You'd learn a few more if you followed me around," Mr. Harper said.

"I play a pretty good game, too." Sue inserted herself into the sports talk. "Want to challenge me?"

"I haven't had my game today," Mr. Harper said. "My usual partner's not

feeling too spry. He's 80 and beginning to feel old. Eighty!"

MR. HARPER was proud of his 91 years.

"Let's play a game," Karen suggested. "I'm not much good. But Pete and I can take on you and Sue."

"Can we use trick shots?" Pete asked, reaching for the upright holder with the balls, mallets, wickets, and stakes.

"Don't be too tricky," Karen warned. "I haven't played for two or three years."

"Miss Karen, you don't know what you're missing," Mr. Harper said. "Croquet matches keep me young. I become so angry with my opponent or the ball or a bump on the ground that I can't wait to get out here the next afternoon."

"We'll hold coats and be referees," Dan said, dragging two folding chairs to the starting stake.

"We have a prize, too," I said, waving the wrapped candy box.

"But that's for Mr. Harper!" Karen said to me in a warning whisper.

"Never fear. It will be for him. No one else has a chance," I whispered back.

THE CROQUET game was fun. Pete and Mr. Harper tried to outwit one another with trick shots. Karen and Sue laughed so much that they were useless to their partners. Mr. Harper was the star.

"For me?" he asked, as Karen handed him the box of candy. "How nice of you youngsters to think of me."

"It's for you to share with your friends," Pete said, swallowing longingly.

By late afternoon we felt we had known Mr. Harper for years. We strolled about the extensive grounds, and later he took us to the main house for coffee and milk. He took the box of candy which Sue was carrying. "I'll show you our custom here."

HE PLACED the candy on the serving table where there was coffee and tea plates of cookies, crackers, freshly made doughnuts. "When any of us gets a food gift, he adds it to the afternoon coffee table. Then we all share in it. See those doughnuts? We always know Bob Turner's daughter has been here. She brings fresh doughnuts. Turner can't possibly eat three dozen doughnuts!"

Not all the residents were able to be out of their rooms, so they had coffee tea, or milk in their rooms. Mr. Harper spoke to the matron who was preparing a tea trolley to take up in the elevator. "Here's a young lady who'd like to help you." He introduced Karen.

"Oh, could I? I'd love to see the rooms and some of the people I met at the Luther League party. They're not all here. Maybe they're ill?"

"Perhaps," Mr. Harper said. "Maybe they're dead. Don't be surprised if some you remember are no longer here."

As we drove home, Pete said, "That was fun. Let's go to see him again."

"I'm adopting him," Sue said.

"What do you mean—adopting him?" Karen asked.

"I told him I'd send him a letter once a month and on his birthday. See—I wrote down his birthday—Mr. Edmund Harper, aged 91, born May 22, 1869."

THAT'S HOW all five Meltons happened to attend a funeral. Karen read Mr. Harper's obituary notice aloud to me then she let the paper slide to the floor.

"Mother, would you take me to the funeral? It's on Saturday. I'd like to go. He was a dear."

"Your father and I would like to go too," I said. "We thought a lot of Mr. Harper. Sue will be broken-hearted. She just mailed one of her letters-of-the-month to him."

WORSHIP NOTEBOOK

"WHY DO THEY . . . ?"

In Exeter, England (says a recent news story), the Rev. Michael Newman was asked why he and 50 other persons walked six miles up Dartmoor for a dawn service on Sunday, May 1. He explained: "We were reviving an old custom, but no one remembers just what it is."

That might remind you of a very ancient church—now Lutheran—in Germany where worshipers bowed to a plain, white-washed wall whenever they entered the place. No one knew why until art experts removed the layers of white-wash and found underneath a brilliantly colored painting of the Virgin. A practice begun long before the Reformation had continued over the centuries.

This is the sort of thing that gives great glee to some people. "The church," they say, "is crusty with tradition. We're doing things that have been done for centuries. Who bothers to find out why we do them? It's time we began to look into our practice, particularly our worship, and clear away all this foolishness."

Chief targets in the sight of such critics are the individuals who have fostered a "return" to many of the forms, practices, and customs of the ancient church. Coming in for an even heavier blast are the "high-church" devotees, the fellows who chortle in little knots over their "imported taffeta chasubles with ornamented galloons," and who look down their noses at fellow pastors who don't know all of the ceremonial intricacies of the pre-Ambrosian rite of the Lower Stobovian discalced shoemakers. And there may be some justification for the criticism!

Who said that the altar candles must *always* be lighted with the Epistle candle first and then the Gospel candle, and that the candles must *always* be snuffed in the reverse order so that "the Gospel candle never burns alone"? If you can answer that question, then go on to this one. Why?

Where does the rule come from that the altar vases must *always* be between the cross and the candlesticks? Or do you follow the rule that says that the vases must *always* stand outside the candlesticks at the ends of the altar?

Why do some ministers in celebrating Holy Communion become very meticulous at the Words of Institution and touch every vessel containing the bread when they say: "This is my body," and every vessel of wine when they read "This is my blood"? And why do they take the wine that remains after Holy Communion to a place outside the church and pour it on the ground?

While we're on the subject of the sacrament, how is it that in some churches the wine is mixed with water at the offertory? Is this a hangover from the days when all wine, not only that in the sacrament, was diluted with water because it was too thick?

Let's probe a little deeper. Whence comes the "proper" form for the minister to hold his hands as he moves about the sanctuary, with left thumb over right thumb? Or is it vice versa? And when he turns from the altar is he to turn *always*, except at the benediction when he does a full turn, to the right or to the left?

What is the real reason for the sanctus bell which is rung in some churches? And why are there some who use incense? Is it because this represents our prayers (as says the Psalmist: "Let my prayer be set forth before thee as incense") or is it because in old days the dank cathedrals and churches didn't smell too sweet, and so a fragrant aroma turned the worshiper's mind away from the odor?

ANYBODY who has the slightest dislike for what has come popularly to be called "high-church" can have a lot of fun extending this list. Make it a game if you like; some people do. Try to find out how many things are done in church which have no meaning to you. The person submitting the longest list of "Things They Do in Church Which I Don't Understand" will have a copy of "Sound the Alarm: the Foundation of the Liturgical Movement in Pagan Religions" by Puritanicus X. Istential sent to the high-churchman of his choice.

But wait a minute. That makes the contest one-sided, doesn't it? And since there is equal opportunity for research into the unknown practices of those on the other side of the fence, let's keep the balance.

It isn't only the liturgical movement extremist who is guilty of perpetuating all sorts of meaningless activity. Let's look at the habits of those who give little care to ceremonial and liturgical "propriety."

WHERE DO some choirs get the notion that the service is a failure unless it begins with a rigid lock-step processional, where if one poor chorister can't tell his left foot from his right he is scolded for being out of step? In fact, why do we have processionals in our worship services?

Speaking of processionals, who told the boy who carries the processional cross that he must rest the staff against his nose with his elbows stuck out jauntily at right angles? Is there some special merit involved in this posture or doesn't he know how to hold a pole with elbows tucked in?

High churchmen kneel and some cross themselves when they enter the church. But whence comes the custom of plunking one's self down in the pew and bending forward in prayer while one grips the bridge of one's nose between thumb and forefinger. Old men and women may have learned this in a time when they watched their parents rub the spots made by tight-fitting nose glasses, but one sees children copying the habit. What does the nose have to do with prayer?

WHY DOES there have to be an anthem in almost every service in our churches? And what's the reason for some choirs pivoting splendidly in place, with a rustle of robes like the ascent of a flock of birds, every time they sing *Gloria Patri* or say the Creed?

Speaking of the Creed, why have Lutherans, almost alone of all Christians, persisted for more than 400 years in saying "the holy Christian church" rather than to join their brothers, both Protestant and Roman, to confess "the holy catholic church"?

How is it that some pastors firmly refuse to wear anything but a black robe even when they are requested to wear a surplice and stole? Why do some churches continue to ring the bell when the Lord's Prayer is said?

And what prompts so many of our congregations to persist in the observance of days like Rally Day, Mother's Day and, even in large city churches, Harvest Home?

(*Continued on page 31*)

FOR THOSE "on the other side of the fence" there is also a contest. Make up your list and the winner will receive a leather-bound copy of Father Aromatic L. Iturgical's latest book, "Pious Meditations to Sniff Incense By" and one old dented but sweet-smelling incense pot.

In the meantime while all of the contestants rush for their typewriters and fountain pens, isn't it high time that we all began to take stock of the meaning of what we do in worship?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Physical handicap

QUESTION: We have a thirteen-year-old daughter who was born with a bad back —some discs missing. She has become somewhat deformed. Doctors say nothing can be done for her. She is somewhat slow and has flunked her grade twice. Since she has become misshapen, the children in school and Sunday school don't want to get near her. She is on the choir and belongs to the Luther League. She goes to all the activities, but unless there is a good leader she just sits and no one gives her any attention. There are things she could do, but she gets no chance. We feel we can't just go and make a request.

Some of the parents tell their children to be nice to Margaret. Some respond, but most of them do not. It seems that they just don't care. She has done many things here at home, helps wherever needed, and keeps her room in perfect order. She often gets hurt, and we do too. But what can we do? We have considered a change of churches, but fear that children might have the same attitude wherever we'd go.

REPLY: Until boys and girls get well into the teens and begin to develop grown-up attitudes, they are sometimes cruel to one another even when there is no handicap involved. Unless they get counsel in a tactful way from parents or teachers, they are likely to "look down on" a handicapped person —it is an outcropping of immaturity. It is likely, however, that as they acquire more mature ways of feeling, thinking, and acting they will deal more gently and fairly with the girl.

I remember a girl in one of our churches who had a somewhat similar situation and experience, but later her peers recognized her good qualities. She was elected superintendent of a church school department, then president of the conference Sunday school association.

Never cease to pray for God's solution to the problem, and exercise patience. Give Margaret encouragement, and praise her for every worthy thing she does—she needs it. Express to her your belief that the situation will improve as the youngsters come "to know better."

Arrange to have a well-respected man or woman talk to several of the more alert and leading boys and girls in the group privately, explain the problem and the need, and suggest that they take the lead in giving Margaret more recognition and opportunity. If they are "leaders" their example may have real influence, and hasten the time when all will assume a new attitude.

BOOKS

GET ACQUAINTED WITH HEROD

The Life and Times of Herod the Great. By Stewart Perowne. Abingdon. 187 pages. $5.50.

The Later Herods. By Stewart Perowne. Abingdon. 216 pages. $6.50.

Herod the Great, writes Stewart Perowne, is "one of the most glittering figures of one of the most glowing periods of human history"; and yet "for the ordinary reader, the name Herod is little more than a shadowy synonym for Cruelty." It is rightly observed that "there are few characters of antiquity about whom so much is recorded and so little remembered." It is to give Herod his rightful place in history and to describe and appraise his descendants, who ruled until the end of the first Christian century, that the author writes these two volumes.

The result is highly successful. Mr. Perowne is largely dependent upon secondary sources for his materials, but these he chooses wisely. Add to this a thorough acquaintance with the ancient authors, a personal knowledge of many of the places in the story (the author served in the Middle East in the English government), and the enthusiasm of one who has pursued archaeology as a hobby, and we have the major ingredients for a fascinating narrative.

In *The Life and Times of Herod the Great* the half century before Christ comes vividly to life. One can sense all the color and turbulence of the era in which Herod rises from obscurity to power only to end his days in suspicion, cruelty, and shame. The history of this period is extremely complicated and to fit all the strands together is no easy task. But here all are given unity in the dominating figure of Herod. The picture of Herod which the author draws is not uncritical, but it is sympathetic, so that the reader comes not only to admire his brilliance but also to feel sorrow for him in the ultimate tragedy of his life.

The Later Herods continues the story of the Herodian family until its end in the death of Agrippa II about A.D. 100. The author describes the struggle for power after the death of Herod the Great. Rivalries within the Roman rule, the conflicts within Judaism between and within religious and political parties, the greed and decadence of ambitious rulers are all interwoven within the story of the succession of petty rulers who followed.

None of his successors reflected the brilliance and strength of the first Herod, except Agrippa I; but he was not to live long enough to exercise these gifts to their fullest. The terrible destruction of Jerusalem in A.D. 70 and the chaotic years following are described in detail. An occasional reference to Christianity reminds the reader that this world of the Herods is the world in which Jesus and the church were born. Perhaps one of the most remarkable things about the book is the perspective it gives to the New Testament events: how completely insignificant they appear within the context of all the intrigues and excitement of that age!

Sound scholarship characterize both volumes, but both are popular in their presentation. The story is told in brief, swiftly moving chapters. Maps, tables, appendices and an index contain much interesting and helpful information. The many excellent illustrations contribute greatly to these fascinating volumes.

Philadelphia ROBERT E. BORNEMANN

BOOKS ABOUT THE BIBLE

Among the hardy perennials of every publishing season are a big crop of books offering to introduce people to the Bible. Such books are written from a great variety of angles and have varying purposes. Among recent ones are:

The Modern Reader's Guide to the Gospels. By William Hamilton. Association Press. 19[illegible] pages. $3.50.

Here is a clear and simple guidebook to help any reader get acquainted with the four Gospels. One is expected to read a section of this book and then to read the Bible chap

ers it explains. Contents of Matthew and Luke are considered together, then Mark and John separately.

A Journey through the Old Testament. By M. A. Beek. Harper. 254 pages. $3.95.

A Dutch professor has written this simple and beautiful introduction, selecting the high spots of the Old Testament for description and analysis. There is no pedantry but the book assumes throughout the findings of present-day biblical scholarship. For a church-school teacher this book should be enlightening and stimulating.

The Enduring Message of the Bible. By L. Harold DeWolf. Harper. 128 pages. $2.75.

The message of Scripture, rather than the specific content of the various books, is summarized here. Dr. DeWolf has given a brief summary of Christian faith, from the doctrine of creation to the doctrine of the church, in lucid and convincing style. The study is biblical rather than philosophical.

Our Ageless Bible. By Thomas Linton Leishman. Nelson. 158 pages. $2.75.

Anyone who supposes that St. Paul spoke 17th-century English should read this. It describes the ancient Hebrew and Greek manuscripts, the Latin and Syriac versions, and the English translations from Wyclif to the RSV. This is a brief, popular treatment of an important subject.

Bible Stories Retold for Adults. By Dorothy M. Slusser. Westminster. 128 pages. $3.

The ten "stories" in this book are all from Genesis, and are imaginative meditations on the ancient narratives. This book is not intended to increase the reader's stock of knowledge about the Bible but to deepen his insight.

Reading the Bible Aloud. By J. Edward Lantz. Macmillan. 144 pages. $3.50.

Whoever has responsibility for public reading of Scripture will find this book useful. There's not much about the tone of voice but a lot about getting ready for oral reading, both in understanding the content and in learning how to communicate meaning clearly. This is a little textbook worth being taken seriously by one whose duties include Bible reading in public.

Historical Atlas of the Holy Land. Edited by Emil G. Kraeling. Rand McNally. 88 pages. $2.95.

The big and expensive atlas (400 pages, $8.95) edited by Dr. Kraeling which was published in 1957 has been brought within modest dimensions in this volume. There are numerous four-color maps, photographs, and drawings, plus a brisk description of biblical events in relation to Middle Eastern geography. This is a valuable reference book for the Bible teacher.

Pictorial Profile of the Holy Land. By J. E. Holley and Carolyn F. Holley. Revell. 250 pages. $5.95.

There are 248 black-and-white photographs showing present-day appearance of scenes made famous in Scripture, with a one-paragraph description of each place portrayed. Sixty pictures are of Jerusalem.

AND SO FORTH

The Objective Society. By Everett Knight. George Braziller, Inc. 137 pages. $3.75.

"No one thinks of criticizing a man because he limps. But almost in the same degree a man's religion has come to enjoy a similar immunity. Is this not an admission that religion is unconsciously regarded as a kind of infirmity which it is somehow 'unfair to question' "?

To evaluate that, and 133 pages of similarly clever, provocative, partly-true-and-partly-false observations can't be done in a sentence or two. Yet this burlesque of the foolish pride in objectivity which reduces all to measurable things is, in the Sartreian fashion, just sound enough often enough to make one think. But not much more.

Wagner College CHARLES W. KEGLEY

Three Churches and a Model T. By Philip Jerome Cleveland. Revell. 189 pages. $3.50.

A country parson tells lively stories about all sorts of off-beat experiences in the ministry in crackling human-interest style.

SYNOD CONVENTIONS

KENTUCKY-TENNESSEE

FAITH CHURCH, LEXINGTON, APRIL 26-27

Terms of synod officers extended

By CHARLES L. STRUBEL

"THE FORWARD LOOK" was the theme of the Kentucky-Tennessee Synod convention.

Unprecedented action was taken when the synod voted to waive the by-laws and extend the term of office of each of the present officers to Dec. 31, 1962. The reasoning was that since most of the officers' terms would end next year, it would be wise to retain the same leaders who began planning for the anticipated merger until the fulfillment of the union and the conclusion of the existing synod. This action reflected the willingness of the synod to co-operate fully with pending merger plans.

Another forward look was taken with careful study of the "Official Documents of the Lutheran Church in America." Dr. Gerard D. Busch, president of the synod, led the discussions on two different sessions. Most of the discussion concerned the ministry and the congregation. Of great interest to the delegates and the visitors was the interpretation and explanation of the article and section concerning "fraternal organizations."

Dr. F. Eppling Reinartz, ULCA secretary, was the official representative of the church. Dr. Reinartz emphasized the hopes and plans of the "Lutheran Church in America."

A HIGHLIGHT was the ordination of Charles P. Aylor, a son of Hopeful Lutheran Church, Florence, Kentucky. He will become pastor of the St. Paul's-United Parish, Nashville, Tenn., upon graduation from Hamma Divinity School.

At this convention of synod, St. Paul's Church and the United Lutheran Church, both of Nashville, were merged into one congregation.

A record budget of $139,000 was adopted

Charles P. Aylor is ordained by laying on of hands by Pastors Robert E. Cassell, John H. Evans and Synod President Gerard D. Busch

for 1961. Although the full amount of the budget for 1959 was not reached, President Busch expressed the desire in every delegate's heart when he said, "This we must do, for our Lord, and for His Church! We cannot rest our stewardship on the assumption that the merged church will solve all of our financial difficulties, because we will be more in numbers. In truth, we shall have to work harder and give harder than ever before!"

The Rev. John H. Evans, director of Lutheran World Action for the synod, reported that 110 per cent of the apportioned amount for LWA had been given in 1959.

One new mission congregation, St. Stephen's, of Fern Creek, Kentucky, was welcomed into the synod. The Rev. Robert L. Hauss, the mission developer, accepted call and was installed as pastor on April 2.

Delegates elected to the ULCA convention:

CLERGY: Gerard D. Busch, John H. Evans, Robert E. Cassell.

LAY: Charles Lamar, Edwin Freshney, Richard Eisenhour.

NORTH CAROLINA

HOLY TRINITY, HICKORY, MAY 1-5

Proposed new synod constitution debated and amended; insurance policies provided for pastors

By FRANK K. EFIRD

North Carolina Lutherans spent two days of their four-day convention in debating and amending a new constitution and by-laws presented by a Committee on Organizational Structure.

The new constitution and by-laws will be voted on at the 1961 meeting. They generally follow the form approved by the Joint Commission on Lutheran Unity. If adopted, the document will give greater power to the synod's executive board. For instance, the board would hold all heresy trials, and elect all operational committees. The ministerium would be abolished. All administrative offices would be in the synodical offices in Salisbury. Conferences would be called districts and headed by presidents, not deans, as suggested by JCLU.

"Congregationalism" had several vocal proponents. The section on "Status" was amended on a motion by Pastor David Johnson of Kannapolis to read: "The synod possesses the power conferred upon it and accepts the duties assigned to it in the constitution, by-laws and constitutional enactments of the Lutheran Church in America. The congregation is the primary body through which power committed by Christ to the church is normally exercised; and every other allegiance is subordinate thereto and should not be allowed to hinder full loyalty of members to the congregation." The last sentence is from the present constitution of the synod.

The delegates voted to erect a new synodical headquarters in Salisbury costing $159,000. A campaign for funds will begin this year.

Rejected was a recommendation of the structure committee that the synod employ a full-time secretary. Pastor John H. Sigmon of Morgantown argued this would be premature, since provision for a full-time secretary was made in the proposed new constitution and by-laws to be voted on in 1961.

However, the convention permitted an agency and an auxiliary to employ full-time staff. It approved an executive director for the "North Carolina Lutheran Homes Incorporated" to promote and raise funds for homes for the "aged and helpless" in the state. His salary will come out of the synodical budget. The United Lutheran Church Men got the green light to employ a state executive secretary whose full salary must be paid by the auxiliary.

Treasurer Charles Heilig of Salisbury reported $1,150,670 handled by his office in 1959. He presented a growth graph showing that in the last 30 years the membership of the synod had increased 100 per cent and the giving had increased 1,000 per-

Synod Convention Calendar

May 29-31
CARIBBEAN:
Gethsemane Church, Dorado, Puerto Rico
May 30-June 2
PITTSBURGH:
Thiel College and Holy Trinity Church, Greenville, Pa.
June 5-8
ICELANDIC:
Argyle Parish, Glenboro, Manitoba
June 6-9
CANADA:
St. Mark's Church, Kitchener, Ontario
CENTRAL PENNSYLVANIA:
Christ Chapel, Gettysburg College, Pa.
June 7-10
WESTERN CANADA:
St. Paul's Church, Regina, Saskatchewan
June 13-15
SLOVAK ZION:
Holy Trinity Church, New York City
June 13-16
NEW YORK & NEW ENGLAND:
Zion Church, Utica, N. Y.

cent. The convention adopted a record 1961 budget of $863,357.

Dr. F. L. Conrad, synod president, presented to Dr. Harry E. Isenhour of Salisbury, on behalf of the synod, a citation recognizing 29 years of service on the mission committee, 27 years of which he was its secretary. He also headed the Committee on Organizational Structure. In his swan song as a committee member, Dr. Isenhour urged the synod to get "more men and money to meet the great mission challenge in North Carolina."

Delegates voted synodical membership for the two newly organized missions: Holy Cross, at Boger City, and Our Redeemer, Greenville.

Lenoir Rhyne College entertained the convention at an afternoon and evening session. Prof. Robin Gatwood pointed out the possibilities of the new Mauney Music Building at the college in taping religious programs to be sent to state radio stations, offering a "North Carolina Lutheran Church of the Air." The synod's PRT and executive committees will investigate the potentialities of such a program.

THE SYNOD is taking better care of its pastors each year. One of the first items of business was to provide a $1,000 life insurance policy for every pastor who belongs to the group hospitalization program. The insurance committee's chairman, Pastor Walter Yount of Concord, urged the adoption of the proposal early in the proceedings because, "during debate pastors have been known to die at synod meetings." The synod pays half the group hospitalization cost, pastors or their congregations pay the other half.

Dr. L. Ralph Tabor, official ULCA representative, spoke at one session and addressed a Lutheran Laymen's Movement breakfast. There are 79 LLM members in North Carolina.

In other actions the delegates commended the United Lutheran Church Men for raising $30,787 for their Home Mission Loan and Gift Fund in 1959. They opposed Sunday drills of National Guard units.

Delegates elected to the ULCA convention:

CLERGY: F. L. Conrad, V. R. Cromer, E. L. Misenheimer, Hoke H. Ritchie, Wilford Lyerly, John Yost, Jr., David F. Johnson, Robert N. Peery, C. Marion Starr, Walter N. Yount, Paul L. Morgan, Albert Keck, Jr., John W. Cobb, Jacob Lackey, Robert Paul Roth, W. Leo Smith.

LAY: Harry M. Arndt, B. S. Brown, Ray A. Cline, Charles S. Heilig, Chauncey Bly, Harry Faggart, H. E. Isenhour, Glenn E. Ketner, J. K. Lentz, John Minges, Leonard Moretz, Mrs. G. R. Patterson, Joe C. Ridenhour, R. Brown McAllister, John Ketner, Paul Ritchie.

SOUTH CAROLINA

ST. PHILIP'S, MYRTLE BEACH, MAY 2-5

Synod approves Newberry appeal, hears report on mission growth

By WYNNE C. BOLIEK

AN APPEAL FOR $1 million for Newberry College, to be undertaken in 1962, was approved without a dissenting vote at the South Carolina Synod convention. The delegates adopted a budget totaling $515,779 for 1961.

Synod and ULCA shares of this budget aggregate $386,289, with institutional quotas set at $129,490.

The convention enjoyed the experience of meeting in a new mission church at Myrtle Beach. St. Philip's Church, organized in 1956 by the present pastor, William F. Wingard, has been called an "outpost" of Lutheranism in the "PeeDee" section of the state.

Dr. F. Eppling Reinartz, ULCA representative, preached the opening sermon and presented two messages on behalf of the church. He outlined plans and procedures for the coming Lutheran Church in America.

SYNOD TREASURER Jesse B. Ballentine reported 1959 was the peak year for giving and the most satisfying year in relation to the financial program. He said the average per capita contribution was $77.92.

Best membership increase in several years was reported by James B. Wessinger, statistical secretary. Baptized membership reached 45,041, confirmed membership 31,882.

The expanding mission program evoked great interest. The Rev. J. Shelton Moose, synod field worker, introduced the mission pastors. He reported a new mission will be organized June 26 at Spartanburg, and another will begin services in Charleston this month. Also in June, work will start in another field in the Charleston area.

PRESIDENT KARL W. KINARD reported eleven young men of the synod have applied for ordination as soon as they are graduated from seminaries this month. They were to be ordained at a special service on May 22.

Dr. Thomas F. Suber, chairman of the examining committee, presented the candidates. They are Robert A. Addy, James S. Aull, Paulwyn L. Boliek, Hugh W. Dowd, Carl Ficken, Jr., George W. Kinnamon, William Patton, John G. Peery, Otto F. Reenstjerna, Fletcher A. Rice and Robert M. Weeks.

Dr. H. Odelle Harman reported for Newberry College, telling of physical expansion and increases in enrollment. He said the $1,000,000 appeal would provide a new chapel, fine arts building and science class building, with $300,000 for the endowment fund. Dr. A. G. D. Wiles, president-elect of the college, was introduced.

The synod re-elected Dr. Carl B. Caughman as secretary, J. B. Ballentine as treasurer, and J. B. Wessinger as statistical secretary.

Delegates to the ULCA convention:

CLERGY: J. B. Bedenbaugh, Carl B. Caughman, J. Milton Frick, Karl W. Kinard, Wynne C. Boliek, J. Kenneth Webb, J. Virgil Cameron, Frank L. Roof, Vernon F. Frazier, Charles S. Wessinger.

LAY: Ralph D. Derrick, Philip T. Kelly, Carl L. Epting, Carl F. W. Ficken, Eleanor Sheets, A. G. D. Wiles, Ernest F. Hollings, H. Odelle Harman, J. B. Ballentine, J. B. Wessinger.

"The Lutheran's" 100 Per Cent Roll

680 Congregations Subscribe for Every Family

THE LUTHERAN is going into every home in 680 of the United Lutheran Church's congregations. That's about one in every seven churches.

Pastors and church councils find that the church's news magazine keeps members informed about what goes on in the church, encourages them to support its causes, and stimulates attendance at services.

Once a congregation has tested the effectiveness of the 100 per cent plan, it usually renews its subscription each year. Many include it in the budget.

The congregations subscribing for all families as of April 30 are listed on pages 37-40.

CENTRAL PENNSYLVANIA:
Abbottstown
St. John
Bakersville
Mt. Zion
Bellwood
Grace
Salem
Bendersville
St. James
Bowmansville
St. Paul
Carlisle
St. Paul
Central Hall
Emmanuel
Chambersburg
First
Chestnut Hill
Concordia
Clarkstown
Messiah
Cogan Station
St. Michael
Davidsville
St. Davids
Dillsburg
St. John
Salem
East Petersburg
Zion
Elysburg
Jacob
St. Peter
Fredricksburg
St. John
Friends Cove
Bald Hill
Bortz
St. Mark
Yeager Memorial
Gowen City
St. Paul
Harrisburg
St. Matthew
Hooversville
St. Thomas
Jennerstown
Mt. Zion
Johnstown
First
St. Paul
Lancaster
Zion
Landisville
Zion
Middletown
St. Peter
Milton
Follmer
New Kingstown
St. Stephen
Newville
St. Peter
Paxtang
Good Shepherd
Penbrook
Zion
Port Royal
Port Royal
Pottsgrove
St. John
Rockwood
St. Luke
Selinsgrove
First
Shamokin
St. Peter
Shiremanstown
St. John

TURN PAGE

Snydertown
St. John
Spring Grove
St. Paul
Spring Mills
St. John
Sunbury
St. Luke
Thomas Mills
Benscreek
Trevorton
Zion
York
Christ

CENTRAL STATES:
Bellevue, Neb.
Immanuel
Bendena, Kan.
St. John
Broken Bow, Neb.
Our Saviour
Cole Camp, Mo.
United Lutheran
Columbia, Mo.
St. Andrew
Dakota City, Neb.
Salem
Darrouzett, Tex.
St. Paul
Emerson, Neb.
St. Paul
Emporia, Kan.
St. Mark
Falls City, Neb.
St. Peter
Glasco, Kan.
St. Paul
Great Bend, Kan.
St. Mark
Hastings, Neb.
Emmanuel
Hoisington, Kan.
Emmanuel
Kansas City, Mo.
Children's Mem.
Lincoln, Neb.
Grace
Midwest City, Okla.
St. Mark
Omaha, Neb.
Morning Star
Prairie Village, Kan.
Faith
Scribner, Neb.
St. John
Spencer, Neb.
United Lutheran
Springfield, Mo.
Messiah
Stamford, Neb.
Trinity
Stillwater, Okla.
Salem
Sunrise Beach, Mo.
Kent Memorial
Valley, Neb.
St. Mark
Wellington, Kan.
St. John
Wichita, Kan.
Reformation
St. Paul
Wilson, Kan.
Excelsior

FLORIDA:
Anna Maria Island
Gloria Dei
Boynton Beach
Ascension
Coral City
St. Timothy
Fort Wayne
Redeemer
Gainesville
University
Hollywood
St. John
Jacksonville
Trinity
St. Petersburg
Trinity
Tallahassee
St. Stephen
Tampa
Good Shepherd

GEORGIA-ALA.:
Atlanta, Ga.
Apostles
Peachtree Road
Birmingham, Ala.
Shades Valley
Chamblee, Ga.
Advent
Columbus, Ga.
St. Matthew
Cullman, Ala.
Christ
Garden City, Ga.
Good Shepherd
Huntsville, Ala.
St. Mark
Marietta, Ga.
Holy Trinity
Mobile, Ala.
St. Paul
Montgomery, Ala.
Our Redeemer
Savannah, Ga.
Faith

ICELANDIC:
Minneota, Minn.
St. Paul
Winnipeg, Man., Can.
St. Stephen

ILLINOIS:
Carthage
Trinity
Chicago
Atonement
Claredon Hills
Christ
Decatur
Christ
Edgebrook
Holy Trinity
Fillmore
St. Matthew
Jacksonville
Faith
Liberty
St. Peter
Macomb
Trinity
Maywood
St. John
Meredosia
St. John
Trinity
Mt. Morris
Trinity
Nokomis
St. Mark
Norwood Park
St. Andrew
Olney
Trinity
Pekin
Our Saviour
Rockford
Faith
St. Louis, Mo.
Holy Trinity
St. Mark
Vandalia
St. James
Villa Park
Grace
Wilmette
Wilmette

INDIANA:
Albion
St. Mark
Bristol
Zion
Corydon
Gethsemane
St. Peter
Crawfordsville
Christ
Delphi
Bethel
St. Matthew
Evansville
St. Mark
Gary
Grace
Goshen
First English
Harlan
St. Mark
Highland
Gloria Dei
Hoagland
Mt. Zion
Antioch
Indianapolis
Bethlehem
Ebenezer
Good Shepherd
St. Stephen
Kendallville
Mt. Pleasant
Kokomo
St. John
Lawrenceburg
Emmanuel
Logansport
Grace
Middletown
First
Monroeville
St. Mark
Richmond
St. Michael
St. Paul
Rockport
Trinity
South Bend
Holy Trinity
Spencerville
St. Mark
Springfield
Bethel
Salem

IOWA:
Bettendorf
St. James
Burlington
Trinity
Cedar Rapids
St. Andrew
Eldridge
Faith
Fairfield
First
Iowa City
First
Johnston
St. James
Missouri Valley
St. Paul
Newton
Holy Trinity
Sioux City
St. Luke
St. Mark

KENTUCKY-TENNESSEE:
Lexington, Ky.
Faith
Louisville, Ky.
St. John
Memphis, Tenn.
Bethany
Nashville, Tenn.
First
Holy Trinity
Newport, Ky.
St. Mark
Valley Station, Ky.
Good Shepherd

MARYLAND:
Baltimore
Messiah
Salem
Zion
Boonsboro
St. Matthew
Easton
St. Paul
Hyattsville
St. John
Glen Burnie
Our Redeemer
Hampstead
St. Mark
Lexington
Christ
Linthicum Heights
St. John
Manchester
Immanuel
Upperco
Christ
St. Paul
Woodbine
Calvary

MICHIGAN:
Adrian
Christ the Redeemer
Albion
Grace
Allen Park
St. Matthew
Battle Creek
Trinity
Benton Harbor
St. Mark
Birmingham
St. Andrew
Detroit
Holy Communion
Luther Memorial
Resurrection
Flint
Holy Trinity
Our Risen Lord
Grand Rapids
Faith
Trinity
Grosse Pointe Farms
Reformation
Hillsdale
Trinity
Huntington Woods
St. Timothy
Kalamazoo
Our Redeemer
Lansing
Redeemer
St. Stephen
Monroe
Christ
Roseville
Nativity
St. Clair Shores
Triumphant Cross
Southfield
Calvary
South Haven
First English
Trenton
St. Phillip
Walled Lake
Shepherd of the Lakes
Warren
St. Stephen

PENNSYLVANIA MINISTERIUM:
Allentown
St. Joseph
Ashland
Good Shepherd
Belfast
Trinity
Bethlehem
Holy Cross
Holy Trinity
Rosemont
Devon
St. Luke
Dover, Del.
St. Andrew
Dublin
St. Luke
Easton
Good Shepherd
Flourtown
Zion
Folcroft, Pa.
St. John
Fort Washington
Trinity
Gilbertsville
New Hanover
Hartsville
Redeemer
Hellertown
Christ
Kellers
St. Matthew
Klingerstown
Salem
Leck Kill
St. John
Media
Reformation
Newark, Del.
St. Paul
New Castle, Del.
Hope
North Wales
St. Peter
Oreland
Christ
Orwigsburg
Zion
Pennsburg
St. Mark
Perkasie
Trinity
Philadelphia
Ascension
Epiphany
Immanuel
Muhlenberg
Reformation
St. Jacobus
St. James
St. John
St. Petri
St. Simeon

'ond Hill
St. Mark
'ottstown
Grace
aucon Valley
New Jerusalem
choenersville
Christ
pringtown
Christ
Durham
Trinity
elford
St. Paul
'alley View
Trinity
Wapwallopen
Holy Trinity
Weisel
Peace
Wilkes-Barre
Christ
Wilmington, Del.
Good Shepherd
St. Phillip
Zion
Wyomissing
Atonement

MISSISSIPPI:
Jackson
Trinity
Starkville
Faith

NEW JERSEY:
Absecon
Reformation
Barnegat Light
Zion
Beachwood
St. Paul
Brant Beach
Holy Trinity
Burlington
Holy Trinity
Caldwell
Holy Trinity
Chatham
Gloria Dei
Freehold
Grace
Glen Rock
Good Shepherd
Gloucester
Bethany
Haddonfield
Our Saviour
St. Michael
Hamilton Square
Resurrection
Levittown
St. Luke
Lindenwold
Good Shepherd
Middletown
King of Kings
Moorestown
St. Matthew
New Brunswick
First Hungarian
New Milford
Gloria Dei
Oakland
Messiah
Oaklyn
St. Mark
Ocean City
St. John
Palmyra
Bethany
Pitman
St. James
Rahway
Zion
Red Bank
Holy Trinity
Ridgefield Park
Christ
River Edge
Grace
Riverside
Zion
Saddle River
Zion
Teaneck
St. Paul
Trenton
St. Mark
The Saviour
Trinity
Union
Christ
Washington
St. Luke
Weehauken
Good Shepherd
Woodbury
Trinity

NEW YORK & N. E.:
Babylon
Cross of Christ First
Blasdell
First
Brewster
Trinity
Bridgehampton
Incarnation
Brooklyn
Epiphany
St. Jacobi
St. John
St. Philip
Byram, Conn.
St. Paul
Cambridge, Mass.
University
Canajoharie
St. Mark
Cornwall, Conn.
St. Peter
East Aurora
Nativity
Elma
St. John
Elmsford
St. Mark
Endwell
Our Saviour
Fayetteville
Good Shepherd
Flushing
Christ
Gardenville
St. John
Grand Island
St. Timothy
Greenport
St. Peter
Greenwood Lake
Grace
Hamden, Conn.
Christ
Harmon
Our Saviour
Hicksville
Redeemer
Horseheads
Our Saviour
Jamaica
Incarnation
Lewiston
Messiah
Little Falls
Christ
Littleton, N. H.
Christ
Manorton
St. John
Mattituck
Advent
Middleburgh
St. Mark
Middle Village
Redeemer
New York
St. Peter
Trinity
Christ's Chapel
North Syracuse
Luther Memorial
Norwalk, Conn.
Good Shepherd
Norwich, Conn.
St. Mark
Palatine Bridge
Trinity
Raymerton
Evangelical
Rhinebeck
St. Paul
Roosevelt
Good Shepherd
Salina
Christ
Saugerties
Atonement
Scarsdale
Redeemer
Seymour, Conn.
First
Silver Creek
Zion
S. Ozone Park
Good Shepherd
Stratford, Conn.
Grace
Syracuse
Resurrection
St. Paul
Torrington, Conn.
St. Paul
Wantagh
Christ
West Camp
St. Paul
White Plains
St. Matthew
Woodhaven
St. Luke

NORTH CAROLINA:
Albemarle
First
Belmont
Holy Comforter
Burlington
Macedonia
Cherryville
St. John
Claremont
Mt. Calvary
Concord
Calvary
Mt. Hermon
Conover
Faith
Dallas
Our Saviour
Durham
Christ
Fayetteville
St. James
Gastonia
Holy Trinity
Goldsboro
Good Shepherd
Granite Quarry
Christiana
Greenville
Greenville
Hamlet
St. Paul
Hendersonville
Grace
Hickory
Bethlehem
New Jerusalem
St. Stephen
St. Timothy
Kannapolis
Center Grove
St. Enoch
Kings Mountain
Resurrection
St. Matthew
Lewisville
Shiloh
Lincolnton
Daniel
Lumberton
St. Mark
Mt. Holly
Good Shepherd
Mt. Pleasant
Mt. Gilead
New Bern
St. Andrew
Newton
Beth Eden
Grace
Reidsville
Holy Trinity
Rocky Mountain
Trinity
Salisbury
Bethel
Spencer
Calvary
Thomasville
Grace
Troutman
Holy Trinity
Vale Parish
Cedar Grove
Wilkesboro
Atonement

NORTHWEST:
Baraboo, Wis.
St. Paul
Bloomington, Minn.
Transfiguration
Box Elder, Mont.
Our Saviour
Cedarburg, Wis.
Advent
Eckman, N. D.
Trinity
Glenburn, N. D.
Trinity
Hopkins, Minn.
St. Paul
Lansford, N. D.
Trinity
Madison, Wis.
St. Stephen
Milwaukee, Wis.
Bay Shore
Redeemer
Minneapolis, Minn.
Calvary of Cahill
St. Louis Park, Minn.
Prince of Peace
Sheboygan, Wis.
First

OHIO:
Acme
Jerusalem
Akron
Faith
Holy Trinity
Messiah
St. Paul
Amanda
St. Peter
Trinity
Ashland
Pleasant Valley
Stone
Athens
Christ
Barberton
First
Trinity
Bedford
Church of the Master
Benton
Benton
Bluffton
Bluffton
Bowling Green
St. Mark
Bucyrus
St. Paul
Canton
Zion
Carey
Christ
Chili
Mt. Zion
Cleveland
Bethesda
First
Messiah
Cincinnati
First
Good Shepherd
Norwood
Walnut Hills
Columbus
Hilltop
Our Saviour
Convoy
Bethlehem
Covington
Friedens
St. John
Cuyahoga Falls
St. Luke
Dayton
Messiah
North Riverdale
Our Saviour
St. John
Defiance
Zion
Doylestown
Zion
Fairborn
St.Mark
Findlay
First
Greenville
St. Paul
Hartville
Emmanuel
Hicksville
St. John
Hilliard
Resurrection
Holgate
St. Peter
Jeromesville
Trinity

MORE ON PAGE 40

CONTINUED FROM PAGE 39

Jewett
St. James
Lancaster
St. Peter
Leesville
St. John
Leipsic
First
St. John
Lordstown
Lordstown
Magnolia
Trinity
Mansfield
Clay Memorial
First
Holy Trinity
Oakland
St. Luke
St. Paul
Marshallville
St. Michael
Middle Point
Trinity
Millersburg
Trinity
Minerva
St. Paul
Newark
St. Paul
New Philadelphia
Emmanuel
Newton Falls
Messiah
Ohio City
St. John
Orrville
Augsburg
Paulding
St. Paul
Perrysville
St. John
Pitsburg
St. Peter
Ragersville
Emmanuel
St. Clairsville
Christ the King
Shanesville
Lutheran Church
Shelby
First
St. Peter
Sherrodsville
Bethesda
Smithville
St. Paul
Springfield
Auburn
Bethel
Fifth
First
Fourth
Grace
Rockway
St. Luke
Second
Stone Creek
Zion
Stony Ridge
St. John
Tiro
Crouse Memorial
Loss Creek
Toledo
Augsburg
Holy Trinity
Trotwood
Triumphant Cross
Uniontown
St. John
Wadsworth
Grace
Warren
St. John
Westlake
Prince of Peace
Winfield
Zion
Wooster
Zion
East Union
Zanesville
St. John

PACIFIC:
Bremerton, Wash.
Messiah
Eugene, Ore.
Our Saviour
Everett, Wash.
Faith
Juneau, Alaska
Resurrection
McMinnville, Ore.
Trinity
Olympia, Wash.
St. Mark
Portland, Ore.
Epiphany
Richland, Wash.
Good Shepherd
Salem, Ore.
St. Mark
Seaside, Ore.
Our Saviour
Seattle, Wash.
Good Shepherd
St. Mark
Tacoma, Wash.
St. John

PACIFIC SOUTHWEST:
Alhambra, Calif.
Grace
Our Saviour
Azusa, Calif.
Calvary
Baldwin Park, Calif.
Ascension
Burbank, Calif
Luther Memorial
Buena Park, Calif.
Good Shepherd
Canoga Park, Calif.
Resurrection
Concord, Calif.
Good Shepherd
Corona Del Mar, Calif.
Church of Master
Flagstaff, Ariz.
Shepherd of Hills
Fremont, Calif.
Christ the King
Garden Grove, Calif.
Our Redeemer
Glendale, Ariz.
St. John
Glendale, Calif.
First
Globe, Ariz.
St. Paul
Kailua Lauikai, Haw.
St. John
Long Beach, Calif.
Gloria Dei
Los Angeles
Beverly Hills
Merced, Calif.
Shepherd of Valley
Millbrae, Calif.
Christ
Monterey, Calif.
St. Timothy
Northridge, Calif.
St. Paul
Orinda, Calif.
Shepherd of Valley
Pacifica, Calif.
Holy Cross
Phoenix, Ariz.
Shepherd of Valley
San Diego, Calif.
First
Gethsemane
Santa Ana, Calif.
United Lutheran
Sepulveda, Calif.
Prince of Peace
Sierra Madre, Calif.
Shepherd of Hills
Walnut Creek, Calif.
St. Luke
West Covina, Calif.
Our Saviour
Westwood, Calif.
Village
Yuma, Ariz.
Faith

PITTSBURGH:
Beaver
Holy Trinity
Delmont
Salem and
Emmanuel
Derry
Trinity
East Pittsburgh
Hebron
Erie
Prince of Peace
Freeport
Trinity
Greensburg
Harrold Zion
Harborcreek
Hope
Harmony Grove
Grove Chapel
Knox
Mt. Zion
Leechburg
First
McKean
St. Paul
New Bethlehem
Jerusalem
Pittsburgh
Faith
Mt. Lebanon
North Zion
St. Mark
Punxsutawney
Mt. Zion
Ridgway
First Ev.
Ross Township
Christ
Scottdale
St. Paul
Timblin
St. James
Trafford
St. Mark
Warren
St. John
Zelienople
English

ROCKY MOUNTAIN:
Alamagordo, N. M.
Our Saviour
Albuquerque, N. M.
St. Timothy
Cheyenne, Wyo.
Christ
Colorado Springs
Shepherd
Denver, Colo.
Messiah
El Paso, Tex.
St. Paul
Las Cruces, N. M.
Holy Trinity
Pueblo, Colo.
Hope
Roswell, N. M.
St. Mark

SLOVAK-ZION:
Bridgeport, Conn.
Holy Trinity

SOUTH CAROLINA:
Batesburg
St. Peter
Cameron
Resurrection
Clinton
St. John
Greenville
Our Saviour
Leesville
Wittenburg
Maryville Heights
Trinity
North Augusta
Holy Trinity
Swansea
Good Shepherd
Sandy Run

TEXAS-LOUISIANA:
Baton-Rouge, La.
St. Paul
Houston, Tex.
Prince of Peace
Lake Charles, La.
St. Paul
New Iberia, La.
Trinity
Port Lavaca, Tex.
Salem
Richardson, Tex.
St. Luke
Snyder, Tex.
Grace
Victoria, Tex.
Our Saviour

VIRGINIA:
Bayside, Va.
Our Saviour
Catalpa, Va.
St. Luke
Charlottesville, Va.
St. Mark
Chattanooga, Tenn.
Ascension
Hampton, Va.
St. Paul
Harrisonburg, Va.
Trinity
Johnson City
Our Saviour
Knoxville, Tenn.
Gloria Dei
Messiah
Konnarock, Va.
St. Matthew
Luray, Va.
St. Mark
Lynchburg, Va.
Holy Trinity
McLean, Va.
Redeemer
Middlebrook, Va.
Mt. Tabor
Morristown, Tenn.
Good Shepherd
Norge, Va.
Our Saviour
Oak Ridge, Tenn.
Grace
Petersburg, Va.
Our Redeemer
Portsmouth, Va.
Holy Communion
Pulaski, Va.
Women's Memorial
Roanoke, Va.
St. John
St. Phillip
Rochelle, Va.
Mt. Nebo
Shenandoah, Va.
St. Peter
Timberville, Va.
Rader
St. John
Virginia Beach, Va.
Good Shepherd
Warrenton, Va.
Our Saviour
Williamsburg, Va.
St. Stephen
Wytheville, Va.
Holy Trinity

WARTBURG:
Arenzville, Ill.
St. Peter
Baroda, Mich.
St. John
Bluff Springs, Ill.
St. John
Chicago, Ill.
St. Simon
Tabor

WEST VIRGINIA:
Aurora
St. John
Bittinger
Emanuel
Charleston
St. Thomas
Clarksburg
St. Mark
New Martinsville
Good Shepherd
Red House
St. John
St. Albans
Grace
Swanton
St. John
Westernport
Mt. Calvary
Wheeling
First English
Trinity

ONTARIO:
Belleville
Holy Trinity
Toronto
Good Shepherd

PUERTO RICO:
Monacillos
Bethany
Rio Piedras
Grace

WESTERN CANADA
Davin, Sask.
Bethlehem
Immanuel
Regina, Sask.
St. Paul
Tisdale, Sask.
Christ

Child Care Agencies Continue Consolidation, Realignment

By JOHN E. COOPERRIDER

CHICAGO — Three more steps were taken recently in implementing advanced plans for child care agencies in Illinois, with greater co-operation among institutions and closer affiliation with the various Lutheran church bodies.

Late in March the board of directors of the new Illinois Lutheran Welfare Association elected officers. They are Owen Kompelien, president; Kermit Stolen, Dr. Paul Johnson and Robert Beart, vice presidents; Karl Boelke, secretary, and Arthur Haenggi, treasurer.

Lutheran Welfare Association officers: Seated, Stolen, Beart, Haenggi and Pres. Kompelien; standing, Johnson and Boelke

This association was formed by merger of the Lutheran Home Finding Society and the Norwegian Lutheran Children's Home. It will be most closely affiliated with the new American Lutheran Church, but the Illinois Synod (ULCA) will still elect representatives to the board. The executive director is Rudy Gustafson.

In April, the Lutheran Woman's League of Chicago and Vicinity, which has owned and operated the Children's Receiving Home in Maywood since 1919, voted to affiliate the home with the Illinois Synod, putting it under direct control of the church. The League is an autonomous body of Lutheran Women from all Lutheran church groups.

THIS MOVE carries out the proposed blueprint for agencies to be affiliated with the Lutheran Church in America. The Children's Receiving Home will serve the metropolitan Chicago area, while the Nachusa Lutheran Home for Children will serve LCA families in the north and northwest parts of the state. The Augustana children's homes in Andover and Joliet would be closed or put to some other use, according to the plan.

The third step came as the Child Care Division of the Lutheran Charities Federation called a special meeting April 28 in Chicago. Representatives of LCA and the ALC agencies, also members of the board of the Lutheran Child Welfare Association (Missouri Synod), were invited.

The purpose was to explore possible avenues of further co-operation and co-ordination in the child care field, closing gaps in services and planning for common services.

Arthur T. Wellman, chairman of the Missouri Synod association's board, suggested that possibly their agency could concentrate on the downstate area with its heavy concentration of Missouri Synod families.

Dr. Edgar F. Witte, executive director of the Lutheran Charities Federation, suggested that all three agencies—LCA, the ALC, and Missouri Synod—could serve their constituents in the Chicago area. Beyond that, he said, the new LCA agency could serve all Lutherans in northern and northwestern Illinois, the ALC agency all in the east and central portions, and the Missouri Synod all in the southern half.

The representatives recommended further study by a committee of the proposals and suggestions.

"Tote that sack!" Stalwart Carthage men keep Ol' Man River from flooding Illinois farmland.

MORE THAN 100 Carthage College students were called from classes on April 6 to help fight the rising waters of the Mississippi River in nearby Niota, Ill. High winds were driving water against a road south of town, threatening to break through and flood the area. The students joined townspeople in filling thousands of sandbags throughout the morning and afternoon until the danger was past.

Pastor George T. Stapleton reads service as Pastor Herbert Peterson digs at Villa Park

GRACE CHURCH, Villa Park, broke ground for a $150,000 building on Easter Sunday. The new edifice will seat 372 worshipers and will be linked to the present building by a wing containing offices, lounge and choir rehearsal room. A new pipe organ has been ordered. On completion of the new building the present structure will be used for Sunday school, recreation and fellowship.

Bi-Level Cemetery?

In Arlington Heights, Ill., a suburban community of bi-level and tri-level homes, the local newspaper announced that the choir of Our Saviour's Church (ULCA) was to sing the following anthem on Easter Sunday: "In Joseph's Lower Garden."

Actually, the choir sang Dickinson's "In Joseph's Lovely Garden."

Pastors Hover, Jensen at St. Louis ceremony

CORNERSTONE was laid Palm Sunday for the first unit of Holy Trinity Church, St. Louis County, Mo. The Rev. William A. Hover, of St. Mark's Church, St. Louis, president of the Home Missions Board of the Illinois Synod, spoke. Pastor Samuel W. Jensen conducted the service.

Holy Trinity is a two-year-old mission in the southern part of the county, with 225 baptized members. The new building is expected to cost $141,000, and will be completed this summer.

GEORGIA-ALABAMA

Mobile Mission Organized

By PAUL J. RENZ

ATLANTA — St. Peter's Church, Mobile, Ala., was organized on Easter with a charter membership of 64 confirmed. Dr. Raymond D. Wood, synod president, preached. Dr. W. H. Lefstead, pastor of St. Paul's Church, Mobile, and Gerald Bliss, of the home missions committee, took part in the service.

St. Peter's held its first service last Oct. 18, with 64 persons of all ages present. Since then there has been steady growth, with at least one new family represented every Sunday since Christmas. A church site has been acquired in the expanding Springhill area of West Mobile.

The Rev. W. A. Eubanks, mission developer, was called as the first pastor. The congregation was received into the synod at the Savannah convention April 26.

INDIANA

Men Clear Church Site

HIGHLAND, IND.—Men of Gloria Dei congregation, organized last April 10, razed a fire-swept house to make way for their new church on Route 6 here.

"We tore down, now we are ready to build up," said one. A capital fund drive will be conducted this summer.

Gloria Dei congregation, shown at organization in Highland, Ind., had 197 members at start

Summer School Scheduled At Frederick July 17-23

By WILSON P. ARD

HAGERSTOWN — The 25th annual summer school for church workers, sponsored by the synod parish education committee, will be held at Hood College, Frederick, July 17-23.

Faculty will include Sister Sophie Damme, Sister Esther Bunge, Pastor James G. Horn, Pastor Raymond M. Miller, Dr. Henry Einspruch, Pastor John Grissinger, Pastor David L. Vikner, Pastor J. Leon Haines, Miss Diana L. Adkins.

Also, Mrs. Roland Ries, Pastor Carroll L. Boyer, Pastor Ray E. Blanset, Pastor Stanley B. Jennings, Mrs. Henry Einspruch, Dr. Lillian B. Davis, Pastor Roy L. Sloop, Dr. Hans-Ludwig Wagner.

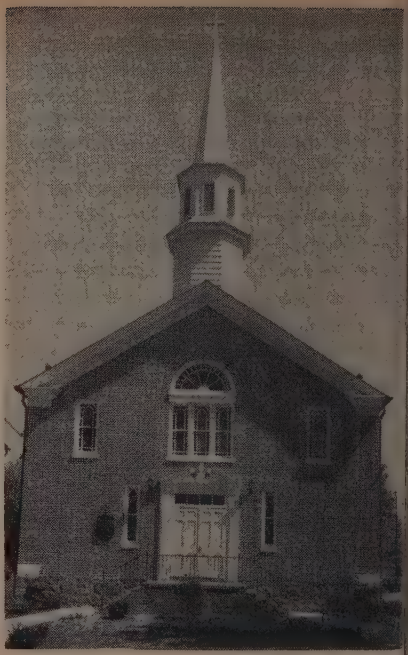
ST. PAUL'S CHURCH, Funkstown, rededicated its restored church building on May 8. The 110-year-old edifice has been restored to its original colonial simplicity through a $30,000 interior and exterior rebuilding project. Synod President J. Frank Fife preached at the service.

Problems of Aging Discussed

"There is much to indicate that old people, and the very idea of aging, are rejected by Americans," said Miss Margaret Schweinhaut, chairman of the Maryland State Co-ordinating Committee on the Aging, at a regional conference on the aging held in Trinity Church, Hagerstown.

Miss Schweinhaut said 10,000 persons, 65 and older, exist on $55 a month as "bounty" of the state. She attacked Social Security law restrictions which forbid older people to earn more than $1,200 a year.

"The primary responsibility for providing for older people rests on the people themselves and their families," she said. "But to provide fully for their needs, the city, county, state and federal governments should lend a helping hand."



Funkstown Church regains original beauty

St. Paul's traces her origin to 1771 when 16 families organized a congregation at Jerusalem, later known as Funkstown. The present church was built in 1850 and in 1886 was "completely renovated" at a cost of $945. A $75,000 educational building was dedicated in 1954. The Rev. George S. Bowden has been pastor since 1952.

Missionary Commissioned

MISS MARY FRANCES RECHER of Trinity Church, Hagerstown, was commissioned on May 15 for service in British Guiana. Dr. Warren C. Johnson of the Board of Foreign Missions performed the act of commissioning, assisted by President Fife, the Rev. Robert J. Schenck of Holy Trinity Church, Elgin, Ill., where Miss Recher served as parish worker, and Dr. Wilson P. Ard, pastor of Trinity Church.

LUTHER LEAGUERS held a retreat May 14-15 at Camp Nawakwa, with the Rev. Lind

ay R. Ingram, of Hanover, Pa., as chaplain. The theme was "Searching."

HAVEN CHURCH, Hagerstown, acquired additional land for an enlarged church building. A campaign for raising funds was held May 1-15.

WESTERN CONFERENCE Lutheran Sunday School Association met May 21 in St. Mary's Church, Silver Run. Dr. Jacob M. Myers of Gettysburg Seminary gave two lectures.

PASTOR WILLIAM C. HUDDLE was honored May 1 upon completion of 30 years as pastor of Zion Church, Williamsport, Md. Dr. Elwood S. Falkenstein, synod secretary, spoke.

Delayed Bi-Centennial Held By Immanuel in Manchester

By J. FRANK FIFE

BALTIMORE — Immanuel Evangelical Lutheran Church, Manchester, marked its 200th anniversary last Feb. 12 with a special Friday service. But a severe snowstorm swept

St. John's Church, Linthicum Heights, Md., dedicated education building on March 27. Pastor Carl Folkemer receives keys from the builder, John Harper, as the Rev. Willis R. Brenneman and Dr. J. Frank Fife look on

Taking part in Manchester bi-centennial celebration were Pastor Shanebrook, Dr. Leatherman, Dr. Reinartz, Pastor Zumbrun

the Carroll County countryside the following Sunday, and the anniversary services scheduled for then were cancelled.

The program was rescheduled on May 1, when morning and afternoon services were held. Guest speakers were Dr. F. Eppling Reinartz, ULCA secretary, and Dr. J. Frank Fife, Maryland Synod president. A former pastor of the congregation, Dr. C. G. Leatherman of Hummelstown, Pa., also spoke. The present pastor is the Rev. Richard S. Shanebrook.

Also taking part was the Rev. Morris G. Zumbrun, a son of the congregation who is pastor of Christ Church, Dallastown, Pa. A history of the congregation's two centuries was distributed among members and friends.

PENNSYLVANIA

Cornerstone Laid at Etna

PITTSBURGH — Emmanuel Church, Etna, laid the cornerstone for its new sanctuary on April 24. The $200,000 church under construction will be occupied in late summer, and the present 60-year-old building will be demolished.

Taking part in the ceremony with Pastor Franklyn K. Morris was the Rev. Richard L. Sowers of Las Vegas, Nevada, former pastor of Emmanuel.

Seminary Students and Faculty Issue Statement on Discriminatio

PHILADELPHIA—The students and faculty of Philadelphia Seminary have adopted a statement relating to "discriminatory practices in society, patterns of segregation in the church, and the consequences of both."

The statement directs "the attention of the church to the following facts:

"1) As the church confesses its share of responsibility for the perpetuation of social justice, each congregation must seek to be more completely that inclusive, redemptive community which is the body of Christ, ministering the gospel to all men.

"2) In areas of tension between groups, the church has both an opportunity and an obligation to be an agent of reconciliation, healing the wounds of discord and misunde standing, and binding the elements of socie into the community intended by creatio

"3) The church gives social substance i its mission as the church by co-operatin with men of good will in advancing justic in employment, housing, and civil right thus assuring that the basic needs of all me are being met.

"4) Every Christian is compelled to lo all men, to serve them with his gifts, and t become united with them in genuine broth erhood.

"5) Intercessory prayer is part of th church's service to society and a respo sibility given by God."

New ULC Mission Off to Strong Start in Suburban Horsham

Here is congregation attending first Lutheran service in Horsham. Pastor Semmel is at left

FIRST SERVICE was held April 24 by prospective members of the new United Lutheran mission congregation in Horsham, in Montgomery County north of Philadelphia.

More than 140 attended the service in the Schwarzwald Club at Horsham and Dresher Roads, just west of Easton Road, where worship is scheduled at 11 A.M. each Sunday. Sunday school classes were started on May 8.

The Rev. Elwood O. Semmel, mission developer, formerly was pastor of a mission church in Auburn, Pa. He began work i the Horsham area on Jan. 15. Present plan are for formal organization of the congre gation in the autumn.

CHURCH WOMEN of the Northwest Phila delphia District held their spring meeting a Holy Trinity Church, Abington, on April 2 Pastor Robert E. Horne, of Trinity Church Norristown, spoke on "Christ and the Fin Arts." Miss Helene Harder, missionary o furlough from Japan, spoke in the evenin

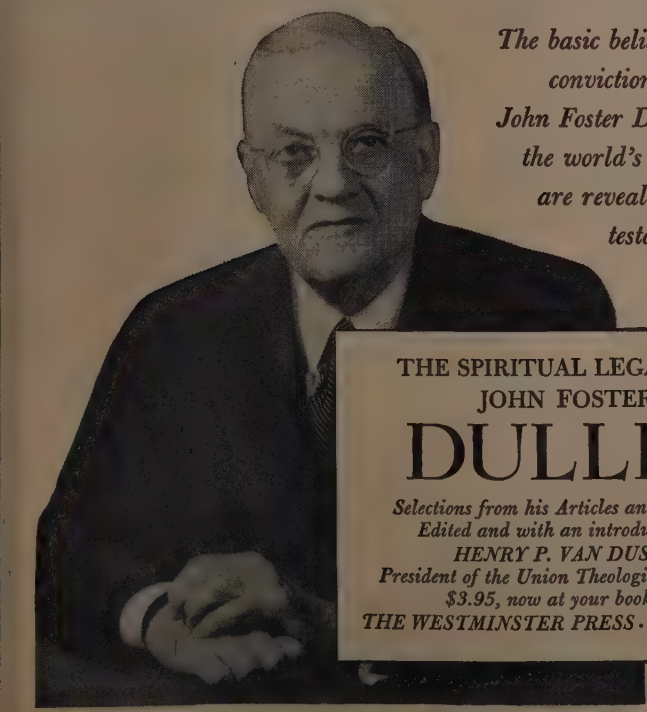
Advocate Congregation Honors Ministerial Sons on Mother's Day

Pastor Christadoss inspects scooter with Pastor Eichner, Seminarians Daniels, Stephens, Frykman

MOTHER'S DAY at the Church of the Advocate, East Germantown, turned out to be a special occasion for three sons of the congregation, students at Philadelphia Seminary who will be ordained at the coming convention of the Pennsylvania Ministerium.

John Frykman (an "adopted son"), James Daniels and Richard Stephens were presented with sets of stoles and with life memberships by the United Lutheran Church Women of the congregation.

The congregation also pre-



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PA.: PHILADELPHIA . . .

sented a motor scooter to Pastor Edward S. Christadoss, of Madras, India, who has spent the past year completing studies for his bachelor of divinity degree at the seminary. The gift was the idea of his three fellow seminarians. He will use it to make calls in his Ascot Lutheran parish when he returns to India next October.

The Rev. Malcolm S. Eichner is pastor of Advocate Church.

Social Mission Society Elects

LUTHERAN SOCIAL MISSION SOCIETY held its annual meeting April 24 at St. Michael's Church, Germantown. The Rev. Herbert W. Tobaben, pastor of St. Michael's Church, East Cumberland Street, was elected president of the board of directors, succeeding the Rev. William Nye, of Zion Church, Whitemarsh, who had served for the past five years.

Elected to the board were Dean Theodore Fischer of the Northeast Philadelphia District, Pastor Robert M. Heiberger of Mediator Church, Miss Helen Schneider, Mrs. Howard McKinney, Clifford Hall, James Ernst and John Price.

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12:10 p.m., 12:40 p.m.

PA.: WILLIAMSPORT

Changes in Parish Lines Win Community Approval

By ROBERT E. PICKING

WILLIAMSPORT — "Numerical strength is by no means the final test of any religious group. It is increasingly apparent . . . that spiritual power and effectiveness are heightened when purposeful unity abolishes parish and even denominational lines."

Thus editorialized the Sunbury *Daily Item* on the forthcoming merger of the Eden congregation of Plum Creek parish, and Emmanuel and St. Elias congregation of Wolf's Cross Roads parish, into a single congregation. The editorial by H. H. Haddon also referred to the consolidation of the Evangelical and Reformed and Lutheran congregations of Erdley Church, Middleburg, into a single Lutheran congregation.

During the past year 15 congregations of seven parishes in the Susquehanna Conference have been involved in realignments, mostly reducing multiple church parishes into single congregations. In some cases small congregations have been left without the strength to support themselves, but conference and synod officials have given the necessary support and supplied ministers.

The shortage of pastors, which has caused 16 of the 70 Susquehanna Conference parishes to be without a regular ministry in the past year, will be alleviated with the seminary graduations this month. The Rev. John G. Bernheisel recently assumed the pastorate of First Church and Dreisbach Church in the Mifflinburg Charge. The Rev. Gerald

Houseknecht was called to Faith Church, Williamsport. The Rev. Vitolds Gobins accepted a call to the Trevorton parish.

Three graduating seminarians accepted calls: Ronald VanBlargon to the Kratzerville parish, David H. Harris to the Mt. Pleasant Mills parish, and David T. Robinson to the Espy, St. John's parish.

Conference Re-elects Officers

SECRETARY ROBERT E. PICKING and Treasurer John M. Phillips were re-elected at the Susquehanna Conference convention held April 25 at St. Matthew's Church, Shamokin Dam. Edwin Boyer of Berwick and Paul Leitzel of Richfield were elected lay members of the conference executive committee.

Synod President Dwight F. Putman explained plans for the pending church merger. The Rev. H. D. Hammer, missionary to Uruguay, told of the need of pastors in Uruguay and Argentina.

MORE THAN 400 young people attended the conference Luther League rally on May 1 at Messiah Church, South Williamsport. Principal speaker was the Rev. Lawrence Nelson, youth secretary of the Board of Parish Education.

UNITED LUTHERAN CHURCH WOMEN of the conference held their spring rally in First Church, Mifflinburg, April 20. Speakers were the Rev. Charles C. Frazier, director of migrant ministry for the Pennsylvania Council of Churches, and Miss Mary Jo Kimpel, associate secretary of the ULCW.

Services Held for Deaf

SERVICES FOR THE DEAF were held in Christ Church, Lewisburg, on Sunday afternoon, May 22. Pastors taking part have been studying sign language for the deaf. They are the Rev. George K. Bowers, pastor of Christ Church; the Rev. Robert E. Picking of Danville, the Rev. Robert Logan of New Berlin, and the Rev. H. Earl Schwatzhauer of Berwick.

TRINITY CHURCH, Milton, approved purchase of six properties adjoining the present building, at a cost of $30,500. A committee is at work on long-range expansion plans.

GROUND WAS BROKEN for the new Himmel's Church at Rebuck. The former church building was destroyed by fire in 1959.

ST. PETER'S CHURCH, Freeburg, recently completed installing a new electric system.

Norwood Building Started

NORWOOD, PA.—Immanuel Church let a $113,788 base contract for construction of an educational building to be completed within eight months.

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DELAWARE

St. Philip's Worshiping In Own $123,000 Building

By CARL G. SMITH

WILMINGTON, DEL.—St. Philip's Church, a mission that had been worshiping in a Seventh-Day Adventist school in Wilmington's southwest suburbs, occupied its own $123,000 first unit on May 1.

Pastor Robert E. Grochau announced double sessions for both Sunday school and worship services. Each week there will be a service at 8:15 A.M., Sunday school at 9:30 for first-grade through adult classes, and Sunday school coinciding with the 11 A.M. service for nursery and kindergarten classes.

When future units in the ultimate plan are built, the present nave will become a kindergarten wing. For the present, with padded chairs, it seats 168 and a choir of 12. The congregation has 575 baptized and 307 confirmed members.

The size of the nave was held down in order to provide more space for education, meetings, and offices. There are a large meeting hall, double and single classrooms, church office and pastor's study.

NEW ENGLAND

Conference Elects Knull President at Convention

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — The Rev. Stanley Knull, of Reformation Church, New Britain, was elected president of the New England Conference at the convention May 2 in Zion Church, Bristol.

Other officers elected: The Rev. William Heil, of Immanuel Church, Meriden, vice president; the Rev. Donald Sukosky, of Trinity Church, New Haven, secretary; Mr. Herman Gritz, of Meriden, treasurer; the Rev. William Fairman, of Emanuel Church, New Haven, statistical secretary.

Mr. Roger Lindgren, of Grace Church, Hartford, and Mr. Richard Vogel, of St. John's Church, New Britain, were elected to the executive committee.

The Rev. Rufus Cornelsen, social action director of the Board of Social Missions, spoke on issues involved in a Roman Catholic presidency. Dr. Alfred L. Beck, synod president, explained the pending church merger and discussed matters to come before the New York and New England Synod convention in June.

Vacation Church School Workshop

A WORKSHOP for daily vacation church school workers will be held the evening of June 6 in Immanuel Church, Meriden, under direction of the conference parish education committee, Pastor Erich Brandt, chairman.

Leaders will be the Rev. J. William Wahl, Miss Catherine Juram, Sister Sophie Damme and Dr. Paul White, synod director of Christian education.

ST. JOHN'S CHURCH, New Bedford, Mass., is moving forward although without a permanent pastor. Gustave Luck, president of

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NEW ENGLAND . . .

the church council, reports the congregation is considering purchase of a new parsonage. The old parsonage has been renovated and would be used as a parish house. Improvements were paid for by contributions of the Ladies' Aid, Brotherhood, Women's Club and Sunday school.

The Rev. Donald W. Smith, supply pastor, is a graduate student at Boston University. He is a graduate of Wartburg Seminary (ALC), Clinton, Iowa.

PLEDGES TOTALING $184,000, toward a $200,000 goal, have been reported in the campaign for a new nursing wing at the Home for the Aged in Southbury, Conn. A few congregations are completing their campaign.

STATE LUTHER LEAGUE held a stewardship rally in First Church, Waterbury, Conn., on May 1, with 350 attending. Films were shown and the leaguers discussed the "Guiding Statement on Commercialism."

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EVERETT NIELSEN, who is graduating from Grand View Seminary (AELC) in Des Moines, Iowa, has accepted calls to serve Our Savior's Church, Bridgeport, and St. Peter's Church, Greenwich, as of June 19. He will be ordained in Waterloo, Iowa on Aug. 14.

CARIBBEAN

Puerto Rico Protestants Fight Released Time Bill

By FRANCISCO MOLINA

SAN JUAN, P. R.—Intense public discussion has been provoked in Puerto Rico over a bill for released time religious instruction in the public schools, introduced at the state legislature by minority representative Jose Luis Feliu Pesquera, a Roman Catholic.

Speaking for the Evangelical Council which opposes the bill vigorously (while the Roman Church defends it), Council Chairman Angel Luis Ceda points out that released time would create disunion in the public schools, discrimination against the Protestant minority, church meddling in state matters, and a shortening of instruction time, already very short in many places due to interlocking and double enrollment.

The Roman Church hoped to congregate 100,000 people on May 22 at the San Juan baseball park, to march on the capitol with petitions "to give full recognition to the natural rights of parents" in the matter of their children's religious education.

The bill has been repeatedly defeated at previous legislative sessions.

The main danger to Protestantism offered by the bill lies in the fact that the children would be released to the church of their parents. In Puerto Rico a sizable percentage of Sunday school enrollment proceeds from nominal Roman Catholic homes.

PROTESTANT Attorney Carlos J. Torres and his wife, of San Juan, P. R., have built a chapel for Roman Catholics, with a seating capacity of 100, at their farm in Villalba. Their farm hands and neighbors had to walk a great distance to go to church in town

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

JOBINS, VITOLDS. From St. Andrew's Church, Andrews, N. C. To Trevorton parish.

WINTERS, MATTHEW. From Holy Trinity Church, Buffalo, N. Y., associate pastor. To Trinity Church, Camp Hill, Pa.

ILLINOIS

VEBER, ERIC. From St. Mark's Church, Washington, Ill. To Holy Trinity Church, Chicago.

PENNSYLVANIA MINISTERIUM

REXLER, KENNETH M. From Holy Spirit Church, Reading, assistant pastor. To Zion Church, Frackville.

SOUTH CAROLINA

HEALY, WALTER W., SR. From Ehrhardt Memorial Church and Mt. Pleasant Church, Ehrhardt. To Charleston Heights, mission developer.

VIRGINIA

INEBERGER, CORLEY R. From Kure Memorial Church, Kure Beach, N. C. To Immanuel Church, Bluefield, W. Va.

WESTERN CANADA

ULBIS, MODRIS K. From Trinity Church, Winside, Neb. To Whitehorse area, Yukon, mission developer.

—FOREIGN MISSIONARIES—

ARRIVALS

ROSIUS, AMELIA. From India, April 20. Rebuck, Pa.

ROSENBACHER, CLIFFORD. From Liberia, April 17. c/o W. Grosenbacher, Tyrone, Mo.

ANSEN, ROLAND. From Malaya, April 15. 2810 Summer St., Lincoln, Neb.

CKAY, JAMES. From Liberia, April 5. 8211 Yarborough St., Towson 4, Md.

OEDE, ARNOLD. From Liberia, May 5. Ithaca, Neb.

EED, MARTHA. From Malaya, April 15. 813 N. 18th St., Harrisburg, Pa.

DEPARTURES

RAEMER, ERICH. To Ethiopia, May 4. P.O. Box 654, Addis Ababa, Ethiopia.

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IN CONCLUSION . . . . . .

YOU CAN JUDGE the maturity of readers by whether they turn first to the comics, the sports pages, or the obituaries, according to an old newspaper saying. We don't have the same classifications of material in THE LUTHERAN, but surveys show that most of our readers are very discerning. They look first at this page or at the "Church in the News" section. This seems to indicate just the right degree of maturity!

At this time of year there's an added section that deserves attention. Almost all the United Lutheran Church's 32 synods hold their annual conventions during May or early June. We fill many pages each week reporting the highlights of these conventions.

Maybe this seems like an organizational detail in the life of the church that doesn't look too exciting. No souls are saved at synod conventions. There is often even a sameness in the reports from the various synods—similar discussion, similar actions taken. This could, however, be a heartening indication of the unity of the church. From Newfoundland to Hawaii, individuals and congregations are working through their synods toward the same goals, finding joy in the same kind of achievements.

CONGREGATIONS are the nerve-ends of the church, where it branches out to touch the lives of many individuals. Congregations are channels of grace, through which the message the church proclaims reaches into the hearts of men. Through them, individuals respond with gifts and service to make the continuing work of the church possible. No wonder the Lutheran church emphasizes the importance of the congregation.

If congregations are nerve-ends in t body of Christ, the church, then sync can be compared to nerve-centers. synods, congregations and pastors join gether to strengthen one another and provide the means and the inspiration f carrying out the commission that Chr has entrusted to his church. A syn meeting can empower the impulse th reaches out to start a new mission co gregation, trigger an evangelism progra or stir some important movement in t life of the church.

Even one of the most routine actio at synod meetings this year may have important role in the future of the churc Delegates are being chosen by each syn to attend the United Lutheran Chur convention in October — a conventi that may vote the end of the ULC a its merger into a greater church. there is a special convention of the UL before the fall of 1962 to complete t merger, delegates who represent syno at this year's regular convention will qualified to attend. They may becon founding fathers and mothers of a gre new church.

ALONG WITH the merger will come new day for synods. Some of their pov ers will be taken over by the churc Some synods will be affected only slight by the merger; others will find themselv in an entirely new relationship.

The synod reports which fill some our pages at this season are worth readin because they give an insight into the con plex mechanisms of the church. The reveal a church that is pulsing wit energy and moving forward in co-o dinated ranks.

—ALBERT P. STAUDERMAN

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